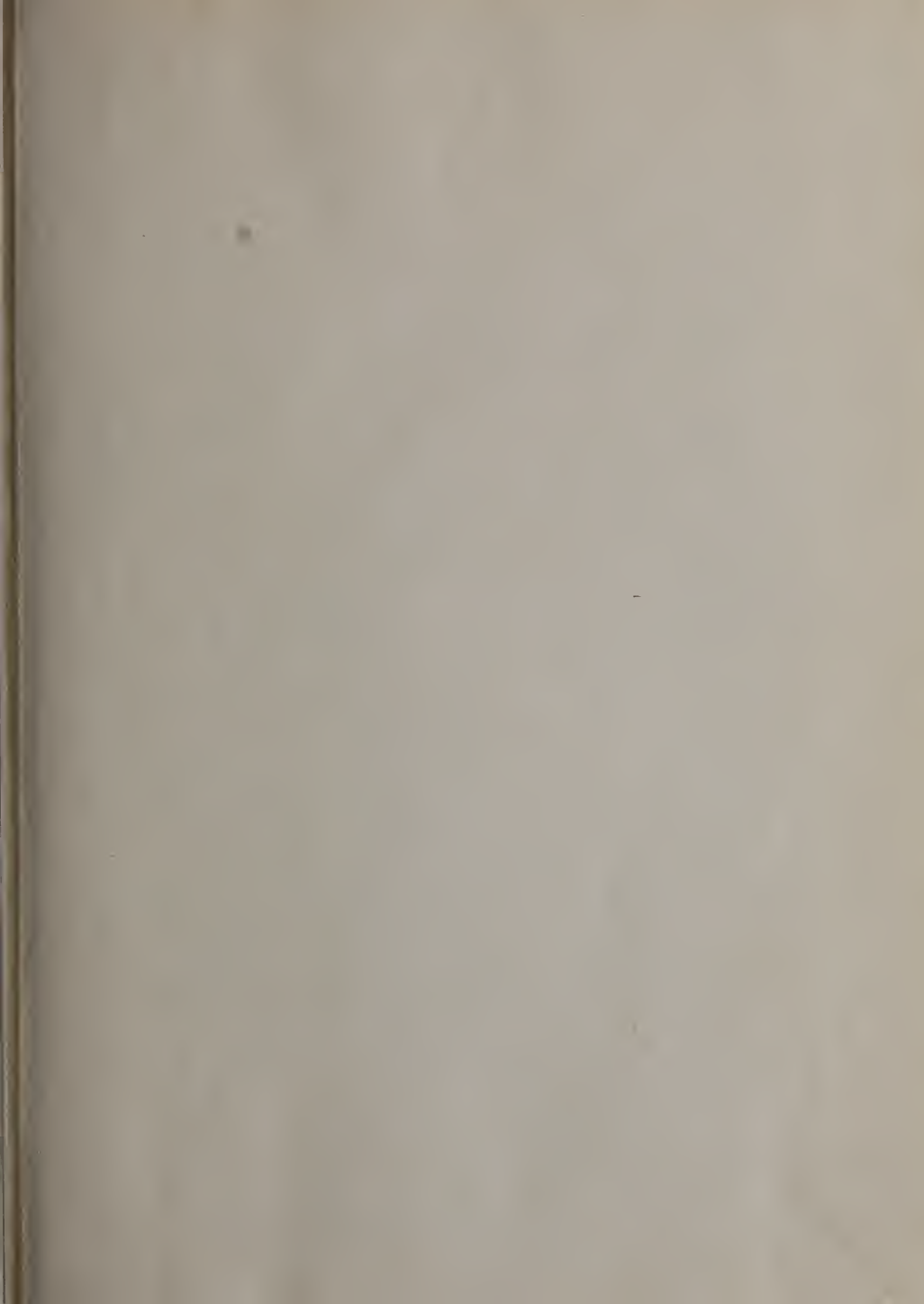
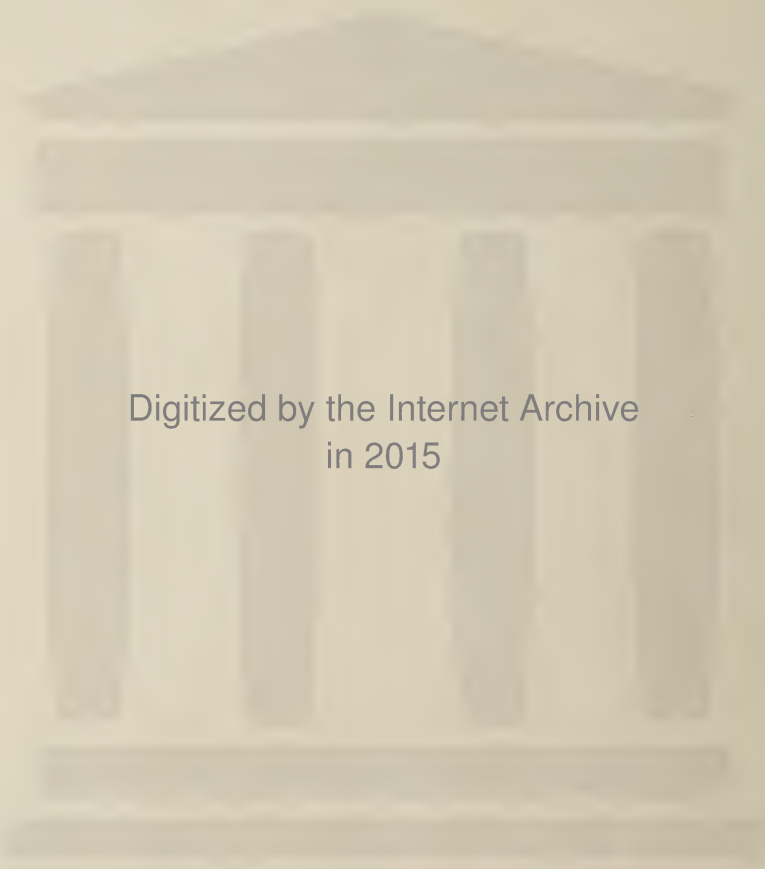




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Life and Light for Woman.

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A HINDU WIDOW.

INDIA.

WHAT HATH GOD WROUGHT!

BY MRS. H. J. BRUCE.

THE various missionary reports of the different societies in India for 1897 point to the fact that man's extremity is God's opportunity, and indicate that famine, pestilence, earthquake, and cyclone are working out the purposes of God in the evangelization of the people. In the Marathi Mission, one after another of the workers takes up the burden of famine, which, indeed, beggars description, and of plague, which, in some of the central stations, was even worse than the famine; but the keynote representing a consciousness of God's presence and signal help, is found in such expressions as the following: "Unless the Lord had been our help, we should have lost heart and courage amid the trying experiences through which the year led us." "Behold, what great things the Lord hath done for us."

Notwithstanding all that was done by government and by charitable relief committees, the distress was so great that a boundless field was left for missionary and private philanthropy. Large donations were received from friends, known and unknown, and such a stream of Christian charity as was poured into India became a wonderful object lesson.

Days of prayer were also appointed by various communities, while the missionaries and their supporters, together with the native Christians throughout the length and breadth of the land, met at different stations to cry mightily unto God; to make confession of sin, and to beseech God for the reviving influence of his Spirit to be poured out upon the different classes in India. We read now of increased numbers forsaking their idols, and turning to the Lord Jesus Christ. Genuine individual conversions multiply, and the low castes continue to come out in families and groups. The kingdom of God has come with power into the hearts of the children rescued from famine and gathered into orphanages, where they delight to sing, "Victory to Jesus!" and testify to his saving grace.

Hinduism as a social organization is, undoubtedly, weakening its hold upon the people. Everywhere the barriers of caste or social tyranny are breaking down, and the low castes are no longer debarred from the study of the Shastras or sacred books on pain of having their tongues cut out. India has adopted the science, arts, and literature of Christian nations, and the English language is tending powerfully to weld together educated men of different nationalities. Ideas of the "brotherhood of man" are gradually

being diffused, and higher conceptions of God find expression in many ways. Where there has been contact with Christian civilization, a great change is coming over the minds of the people ; yet, while material factors are recognized as allies in preparing the way of the Lord, were there no superhuman element the missionaries would be impotent to contend with the great forces of heathenism ; for, after all the efforts that have been made during the last century to win India for Christ, there are at present only about three million of nominal Christians, while the Hindus and the Mohammedans, exclusive of other sects in that great country, number more than two hundred and sixty million, and some have expressed the opinion that Christianity will not prevail in India, on account of what they consider its slow progress. But, while it should be remembered that a thousand times more remains to be done than has been done, we believe that God is blessing labor more and more, and that " it is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked the earlier progress."

One of the missionaries in South India writes : " It is true now, as before, that the kingdom of God cometh not with observation, and that simply because the majority of the men have no eyes to see, or will not see. The real state of matters in Travancore, and, I believe, all through India, is that the true dynamite has been introduced. The whole of India is being charged with it. It has done its work in some degree already at our centers. The quarrying, the severing from what appears still to be a compact whole, the uplifting, the shaping, the chiseling, the polishing of the living stones, may be said still to lie in the future ; but the gospel which we preach, the faith, the energy, the perseverance, the hope and love of the Church, is equal to that also."

Two meetings of the British and Foreign Bible Society were recently held, one in Madras and the other in London, in both of which reference was made to the circulation of the Scriptures in India. Ex-Justice Birdwood, formerly of Bombay, made special mention of the fact that converts from the religions of India had been associated with missionary scholars in the works of translation and revision. Three, with whose names and faces we are familiar, were mentioned, one of whom, a converted Parsi, has celebrated his jubilee as a Christian minister. Last year nearly two hundred thousand Bibles or portions had been sold in one presidency alone in India, while there are Bibles in many of the jails and hospitals. They are also given to the lepers.

There is an influence at work creating a restless yearning for something better than any of the religions of the East can offer. They, indeed, have

a few gems of truth, yet these have been mingled with rubbish, and have been condemned by their results, for they have never created a pure, strong, and durable civilization. The Bible, on the contrary, contains gems without any base mixture. A true religion must be a universal religion, as taught in God's Word. The question was once put to a Brahmo-Somaj friend whether he thought that system could find acceptance among the illiterate and depressed classes. He frankly admitted that it had no capacity for helpfulness to ignorant people. It is evident, then, that they need the religion of Christ, who comes not with theories and speculations, but with practical help in time of need. Heathenism has fine sentiments, but lacks the support of a high morality and living hopes. God bless the Bible and Tract Societies!

The progress of Woman's work during the Victorian era has been very marked. When Dr. Duff, the first missionary of the Church of Scotland, reached Calcutta, in 1830, he said that to educate a woman in India was like attempting to scale a wall five hundred feet high; but the year 1837 found a big "hole in the wall" of missionary education for females, and for some years afterwards the work was altogether in the hands of the missionaries. The Sunday-school movement has been very helpful in developing the work among Indian girls, and the Woman's Christian Temperance Union and the Christian Endeavor organization are helpfully touching the lives of Indian Christian women at many important points. The Zenana work has made great progress, yet it is stated that out of one hundred and fifty million Indian women probably not more than one million can read. But there is a class of educated Christian women who are making their way into positions of honor and trust. Most of the women medical students are Christians, and well-trained women are turning up everywhere as principals of schools, heads of hospitals, compounders, nurses, teachers, and Bible women, besides wives and mothers, training their little ones for future usefulness.

The last decade has seen, besides many other enterprises, the rise of two women's colleges in India, and one of these claims to be the first college for Christian women in Asia. Occasionally in ancient India pundits taught their wives and daughters to read, as Pundita Ramabai was taught Sanscrit; but such cases were very exceptional. The general feeling was that women did not require education, and, if obtained, it would be used for improper purposes. It would be "like putting a knife into the hands of a monkey"! No mantras or religious services were ordained for women; their husbands were to be regarded as their gods, and through them they would obtain admission to heaven.

Surely this is a time of wonderful transition, and the Master is calling us to enter into his thought for the redemption of the world :—

“Forward, forward, choose the noblest service;
Go where Christ has greatest need of you.”

The present is the most hopeful missionary period that the world has ever seen, and a vast amount of work awaits immediate and earnest attention. Dr. Fairbank's life covered the period of greatest missionary activity in India, and on the occasion of his jubilee celebration we had the pleasure of seeing him garlanded by some thirty pastors, representing as many churches which he had largely helped to form.

There are at present thousands of applicants for baptism in different parts of the land. On the occasion of some seventy young women having been baptized in the Bhima River a few months since, our daughter wrote: “Oh the contrasts of this unprecedented baptismal scene! Contrasts in the little famine waifs themselves, a twelve month ago destitute, hopeless, perishing—now saved by the washing of regeneration and renewing of the Holy Ghost—made heirs according to the hope of eternal life.” Contrasts also in the present and old-time associations of the spot where the proud Marathi Peshwars had long strengthened their position as rulers of the Deccan. The last of their dynasty, Baji-row, had watched from the horseshoe window of Parvati's temple overhead that final rout of his forces by the British in 1818. And now another war was raging. Other forces were being routed under the shadow of the temple-crowned hill. Widow burnings, the last of which had taken place at Parvati in 1832, were already superseded by widow baptisms. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

This same writer in a more recent letter to the Branch with which she is connected, after referring to many items of interest regarding the Satara work, exclaims, “Now thanks be unto Him!” “Is it not wonderful,” she says, “that you should be so truly my friends though we have never met! Your secretary has played upon sympathetic chords, charming our hearts into unison as might never have been but for skillful touch; and God over all has set his seal upon us as ‘workers together with him,’ prompting our united efforts, answering our common prayers, and blessing us more and more abundantly through the years of our separation.” Then with fresh thoughts of the frontier war in India, and memories of mutiny scenes, which had been revived during her visit to the cities of Northern India, she adds: “It seems

as if I had been ordered to the front, and the Lord is blessing me in active service as never before. In this spiritual warfare we have everything to win or everything to lose, and if we do not get the better of sin and Satan, they will get the better of us. Either we must win spoils from the enemy—God help us—or we shall suffer loss.”

WORCESTER, MASS.

A PLEA FOR THE GIRLS' SCHOOL IN AHMEDNAGAR.

BY MISS EMILY BISSELL.

THE girls' school has opened grandly—in numbers, at least—after the wide scattering on account of the plague. Very few were promoted, and the upper classes are not even as large as usual, but the lower—that is, the vernacular—classes are abnormally large, the primary classes alone numbering ninety. Times are very hard because, although prices are fair, trade has not recovered from the effects of the plague. Many shops are not yet reopened, many houses are still closed, and the day laborers can find no employment. Out in the villages it is most difficult to earn a living, and people are crowding into the city, Christians from among our villages hoping we can help them.

If we could only take advantage of the opportunity we now have, we could easily build up another school of over a hundred pupils—half of them boarders. A great many of the new converts in villages where there are no schools are begging me to take their girls, many of them twelve and thirteen years old. Others wish that this and that relative might be here, where she can be kept from early marriage. They bring these girls to us, *and we send them away*. I look at these girls as they are brought to me,—half animals they appear, sometimes,—clothes or rags that seem not to have touched water for weeks; unkempt, straggling hair; uncouth actions; no more thought of shame than Eve before the fall; a kind of indifferent wonder in their eyes, together with a pathetic hope that at least they may be rid of hunger here. I look at them, and then picture the transformation that might take place in them after three or four years in a Christian boarding school, and my heart sickens as I pronounce the words which make that transformation impossible. I did make up my mind about a month ago to close the doors to all newcomers in the shape of day scholars, but—well, I just couldn't do it, even though justice to those we already had seemed to demand such a step. . . . I must confess to the weakness of employing an extra teacher instead of sending these little ones away. This is the third new teacher this term! You

will have to get some one who has the courage to say "No," if you want the work carried on strictly on business principles. Two hundred and fifty pupils means large bills for clothing, a strong staff of teachers, and long bills for books and stationery. The unroofing of the dormitories when the plague entered the compound will make expense for repairs, and the larger number of girls in the west end of the compound compelled three additional houses fitted for use as dormitories, and an outbuilding also. . . . I could have put my head down and cried many a time at having to say I could not do what was really needed. The hardest part does not consist in not having the money in hand,—one could put up with straits for a season,—but not one in a hundred of our Indian Christians believe us when we say we have not the money for such and such an object. They think it is merely an arbitrary decision on our part. They judge us by themselves, naturally enough.

Later.—The past week has witnessed another weakness on my part,—the employment of still another teacher. I groan when I think of pay-day, but it is a delight to see the new little teacher, with her twenty-four girls around her, and to know that they are getting on twice as fast as they were before. The teacher is one of our own girls come back to us, and she appears to have in her the making of a good, careful teacher. Three other girls have come back to us as teachers this term,—thoroughly good, reliable girls they are, and conscientious work they are doing. Their pupils love them, and they evince an earnest interest in the spiritual welfare of their pupils. Two of these same girls are also acting as matrons in two of the smaller dormitories, and are proving most efficient and helpful. Putting such young girls in charge of small circles was an experiment begun in some doubt, and only because we could not find the right kind of women for the places, but the experiment is successful so far. . . .

And now, dear friends, the next thing on the programme is to put a second story on the building as it stands, or on a part of it. Truly, truly, that is the only way to accommodate the pupils who are coming this year, and whom you will want me to take in. Our wee ones meet now in a building five minutes' walk from here, at the end of the poorhouse row; there is no yard around it, and the children are simply in the street until the school opens, and the surroundings are unpleasant. I long to bring them into this yard, where they are guarded from the sight and sound of evil. Do give me the power to do so!

The harvest truly is great, great,—the laborers are few and inadequate. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

SPAIN.

THE INTERNATIONAL INSTITUTE FOR GIRLS IN SPAIN.

BY MRS. ALICE GORDON GULICK.

THE charter of this institution has in a way been violated by the transfer of the Institute to Biarritz, in southern France! The story of the flitting of the school in the early morning is already familiar to the readers of LIFE AND LIGHT.

Number 16, Route du Bois de Boulougne, is now, however, a little section of Spain in French territory. It seemed best for the American teachers to leave Spain on account of the proclamation of martial law, but they did not go alone; teachers, servants, and students passed the boundary line, and are quietly carrying on the work of the institution as though war had never taken place. One of the students, writing of that eventful journey, says that as they crossed the bridge over the Bidasoa the hearts of the girls turned longingly homeward, and Miss Webb permitted them to give three vivas for Spain in order to relieve their excited feelings.

Letters received since that time report the feelings of the girls as being entirely in harmony with the plans laid out for them, and to which a cordial assent has been given by all the parents. No unkind or obnoxious word has been spoken so far as we know. French has become, to a certain extent, the language of the Institute, as everyone is improving her present opportunity to acquire the language. The girls attend French service on Sunday morning, and Mr. Gulick preaches in Spanish in the evening. The girls in the preparatory department are delighted with the garden which surrounds the new house. They play out of doors, and are gaining strength and health.

Examinations held at the close of the year were carried out successfully, and attracted a number of French ladies, who complimented the teachers on their work. They said they had never seen a school so "*bien installée*." The two older girls, who had been preparing for examinations in the Madrid University, quietly presented themselves and successfully passed the ordeal, which was dreaded by all on account of the strained feeling between Spain and the United States. One who was ready for the Institute examination decided to go to the institute of the province in which she lived, where she would attract less attention than she would in San Sebastián, where her teachers were known to be Americans. During vacation a number of the girls remained in Biarritz, and have enjoyed the quiet life and rest there.



A PART OF BIARRITZ.
International Institute on the extreme right.

Miss Webb has returned to America for her vacation, and Miss Barbour, Miss Page, and Miss Bushee will take short trips in order to obtain needed rest. Mr. Gulick remains in Biarritz, and the Spanish pastors and other friends can consult with him there in regard to the needs of the work.

While the transfer, and the successful work accomplished since then, seemed to have been easily accomplished, it must be put on record that harder work was never compressed into so short a space of time, and all honor should be given to those who patiently, persistently, and courageously accomplished it.

It is understood that the students will all return at the end of vacation, and that some French girls will enter the school. I hope to be in Biarritz in November, when the whole question of the future will be carefully discussed by the Mission, and definite plans made. It is thought that perhaps it would be best to transfer the Institute to Madrid. This would give larger scope for influence, and would bring the advanced students into direct communication with the University. There would also be in Madrid a larger field of work for these and the graduates of the normal class.

We have been interested and surprised at the kindly feeling manifested by those whom we have supposed to be our friends in Spain, and yet whose friendship might be strained by the present unpleasant conditions. Letters received from different parts of Spain indicate a kindly and generous feeling, and to our surprise criticise bitterly the Spanish Government and leading politicians, at the same time expressing frankly the opinion that the Government of the United States was hasty in declaring war. They feel decidedly that the questions at issue could have been settled by diplomacy. The Republicans and Liberals who sympathize in these feelings would probably welcome us back to Spain, and encourage us in the work of education, as they have done in the past. The only fear is that fanatics may work harm from a religious point of view under cover of hatred of everything American.

Looking into the future we are hopeful of an enlargement of the work in every direction. There must, however, be an established center; a suitable building adequately equipped for the work of the kindergarten, preparatory, and university departments is an absolute necessity. For ten years we have been working and praying for this. Eighteen thousand dollars are now in the hands of the treasurer of the corporation. A few promises have been made which will bring up this sum to perhaps twenty-five thousand dollars. Fifty thousand dollars are needed for the purchase of ground and the erection of suitable buildings, and it is believed that this will be easily raised by Christian friends in the United States when they shall know of the great need.



PUPILS IN THE INTERNATIONAL INSTITUTE.

The American pulpit and the public press have united in decrying the ignorance of Spain, and have found the reason for this in the corruption of the Church, the oppression of the Government, and the ignorance of the people. The Government of the United States, through the means of an appeal to arms, has released the colonial possessions of Spain, and proposes through philanthropic efforts to completely modify the conditions in these islands. The mother country has not been considered in these plans.

In that land there are millions who have suffered the same effects from the same causes, and yet thousands of young men have been drafted into the army and the navy, and have been obliged to fight for a government against which they rebelled in heart. Among the prisoners who were recently in the hospital on Seavey's Island, I found many who said that if they had possessed three hundred dollars to pay for a substitute they would never have been in the army, and some added significantly that they would never be found there again. This means broken homes; fathers and mothers uncared for; young wives and little children suffering privation, and in many cases abandoned farms. A proof of this strong feeling against existing conditions by the masses is to be found in the successive revolutions which have occurred since 1868, when religious liberty was declared. But the people are now discouraged, weakened by continual war, and seek peace at any price. A popular vote to-day would probably mean quiet acceptance of the results of the Spanish-American War. Spain needs a transfusion of new blood. American commerce and manufacture would be life giving to that country, rich in undeveloped treasure of mine and field; but, more than all, Spain needs the pure gospel of Jesus Christ.

The educational work which has been begun and carried on by the Woman's Board of Missions and the Institute Corporation is a step in the right direction. This must be followed up carefully, and with even more determined effort. The ground work is laid, and success will crown any efforts which may now be made for the enlargement and permanent establishment of that work. Free kindergartens should be established in every city. For the preparation of teachers the normal class must be increased, and for the best results from the departments of philanthropic and evangelistic work the higher Christian education of the girls must be carried on.

We ask the Christian women of America to think on these things. This is not the first appeal in behalf of the women of Spain, but it comes now with renewed energy, and with the conviction that we have a right to place this responsibility upon those to whom God has given so much in the way of personal privilege. As a nation, we must face the special responsibility

which we have taken upon ourselves to uplift the Spanish race. There are those among them who will cordially welcome us, who will give us their help, and who are devoutly praying that Christ's kingdom may come in their beloved country.

Spain has known but thirty years of religious freedom,—a freedom which after all has been limited. We may help toward bringing about a "perfect liberty," and if we would do it in this generation, we must address ourselves immediately to the task, considering it a privilege given by God himself to minister to some of his needy ones.

TURKEY.

WOMAN'S WORK IN THE HARPOOT FIELD, 1897-1898.

BY MISS CAROLINE E. BUSH.

THE conditions of the work in our field have been greatly changed at different times since the massacres in the fall of 1895. During the year previous, after my return from America in 1894, Miss Seymour and I had been touring together, as for so many years past. The very month before the massacres had been devoted to a tour to Egin, Shepik, and Arabkir, during part of which Mr. Ellis was with us, and we had laid out large plans for the winter's work.

After the massacres the country was in no state for travel, and we found ourselves with all the field coming to our very doors for food, clothing, bedding, and shelter. So until March, 1896, we were diligently engaged in buying cloth, and wool, and cotton, giving out material for sewing and spinning, and providing for the numberless wants of the people, with meetings and personal religious conversations thrown in on all occasions.

Since then work for the poor and the orphans and teaching in the girls' college has kept Miss Seymour in Harpoot, and deprived me of that delightful society and help which was one of the great comforts in my touring life. She is missed everywhere, but her efforts and Mrs. Barnum's for the poor and sorrowing in this city, are of untold value. Mrs. Barnum now has four orphanages under her care, with two hundred little waifs in their shelter. Her own house has been a depot and workshop for these children, and she thinks of and cares for them day and night with a true mother love. The accounts for these orphanages, the correspondence necessary to bring money and keep up the interest of patrons, is no slight burden. The two ladies also do much calling on families in the city, and care for the women's meetings

and Sabbath schools in many ways. Miss Seymour has a workroom where bedding and clothes are made for the orphans and the poor, and where her faithful superintendent buys lace made by the widows to send to England for sale.

In March, 1896, I went with the Red Cross physician, Dr. Hubbell, to Arabkir and Egin. At the former place typhoid fever was then raging, and the want, sorrow, and fear extreme. During that summer I accompanied Dr. Gates to Chemishgezek, and with Professor and Mrs. Harris to Malatia, both of these being relief tours as well as evangelistic. Later, Mr. Brown, Dr. Gates, Mrs. Harris and I went again to Arabkir and Egin, the massacres at Egin having occurred only three weeks previous to our arrival there. From that time on, through the winter and spring of 1897, Mr. Brown and I continued to tour, as of old, more and more for strictly evangelistic work, convinced that relief work could not be carried on with it without detracting from our religious influence.

September 24th found us on our way to Malatia, Egin, and Arabkir again, this time taking in seven of the villages on the Aghun plain, and being absent nine weeks. My next tour was to Malatia, with Mr. Brown and Mr. Millard, where I remained for six weeks to distribute relief money given by Mr. Millard, and to seek to lay some plan for industrial relief and open orphanages, while the gentlemen went on farther. Aside from this department of work, and that for women, the church at Malatia was in a desperate state of disharmony, and needed constant effort to bring about peace. I confess to no gleam of encouragement in the work for women in Malatia or Egin, but in Arabkir the spirit of their meetings and the work of the pastor's wife, the Bible woman, the teacher of the girls' school, and the house mother of the girls' orphanage is most praiseworthy. The Bible woman cheers us by writing of her courage in dropping several scholars because they will not pay enough. She has lately been called to give lessons to a very intelligent Turkish woman who knows Armenian well enough to learn in that language.

At the village of Aghun, also, where several women were received into the church, there was a warmth about their hospitality, a hunger for the truth, and a tenderness of spirit that I had never seen before. A brief visit of a few days at Bizmishen, two hours from Harpoot, was tucked in between this Malatia tour and our last long one of two weeks. No one had been to Bizmishen to stay since the massacres, and I was rejoiced to find the women thoroughly in earnest in keeping up their meetings, although with no educated women to lead, whereat before the massacres we often found it impossible to get them interested in such a meeting.

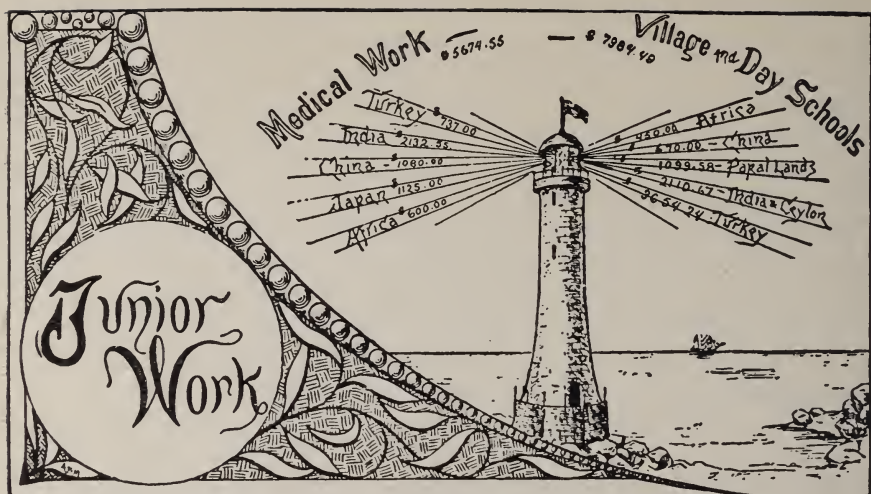
Our last tour to Diarbekir, Farkin, Haine, Dibne Arghnu, Chermook and Choonkoosh was of deepest interest. I was at Diarbekir five weeks. There was abundant time to visit and hold meetings, and great was the cheer from every quarter. The girls' school has one of the finest teachers in our field, and calls loudly for another. The orphanages and the Sabbath school are most complete, the pastor being aided in all his work by his very efficient wife and other women of influence.

At Haine and Choonkoosh the women's meetings, the groups gathered at every house I entered, and the loud calls for teachers for their girls' schools, gave us much joy. Nine women were received into the church at Haine the Sabbath we were there; and all the accumulated hungry love and kindness of the thirteen years during which Miss Seymour and I had not visited them seemed constantly poured out from their hearts upon us.

Never in all the time I have spent in this land have I had such blessed opportunities to read God's Word and explain it, and to pray with women of the other race and faith, as since the massacres. Many come to see me, and many receive me most cordially into their homes. Of course it is largely curiosity, but, "notwithstanding, every way . . . Christ is preached," and my heart is strangely drawn to them, and I believe there is a hunger for truth, and a longing for sympathy and love aside from curiosity.

Owing to such long visits we have not been able to reach many parts of our field, but from some places we have cheering news of pastors' wives, and female teachers, and Bible women. The number of the latter was sixteen last year, with six hundred and twenty-five pupils. This year the Bible women have been greatly decreased in number by our efforts to have the women pay more, and in some cases to do the work without pay. One of our most successful women has gone into the German orphanage at Nuzereh. The great question that now confronts us in this Bible work is, "How can we make the people feel their responsibility for it and bear their share of the burden?" Until they do we shall probably continue to decrease the number of the workers. The female teachers in the outside schools are only twenty-nine in number—sadly deficient, owing to the departure of so many girls for America and the large number required in the college. At the same time the plea for teachers was never so urgent everywhere, on account of the new impulse for education felt on every hand.

There is a sad confession of coldness, worldliness, and unfaithfulness among Christian women, and yet never have I seen more willingness to listen to the gospel, or more of a certain sort of hunger and longing. Much prayer should go up from all our hearts that many may now be led to a holier, more consecrated, fruitful life in Christ.



— To give light to them that sit in darkness Luke 1:77 —

CHINA.

FOOCHOW HOSPITAL FOR WOMEN AND CHILDREN.

BY MRS. FRANCES E. N. GODDARD.

SICKNESS and suffering are hard to bear even in the richest homes in America, where every comfort abounds and the highest skill is obtainable. The shadow of death is awful even where faith in a Saviour and in an eternity of bliss lend their brightness and promise. But sickness is very much harder to bear where there are no comforts, as in the homes of the poor, where neglect aggravates the suffering. Pitiable indeed, then, is the suffering in heathen homes of sickness, where there are no comforts whatever, and where ignorance and superstition are cruel in their devices, and where death means separation from all they love and know, to enter they know not what or where. No wonder that Jesus, with a heart full of love and compassion, went about healing the sick and teaching his followers so to do.

There is a satisfaction in being able to relieve suffering, and nowhere more than in China to-day. It opens the hearts of all; the barriers of prejudice and superstition fall away, the contempt and dislike of foreigners is forgotten, and love and gratitude give a welcome to a more precious gift than healing; to what before would have been refused outright or listened to with scant attention,—even the words of Eternal Life.

The sickness and suffering of China are aggravated by the neglect of proper hygiene, the use of harmful remedies and cruel treatment, and the superstitious fear of demons and evil spirits. The Christian physician in China has, therefore, many opportunities for preaching the gospel and love of Jesus.

It requires a great deal of persuasion alone to convince these superstitious people that the "hu-li-ma," the spirit of the fox, is not the cause of disease, or that burning spots on the head of a sick child is not efficacious in curing disease. But the loving care and the actual relief and cure of disease by the physician, besides winning gratitude, destroys these foolish beliefs and practices, and leaves the heart free and willing to listen and to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

With gratitude to the Heavenly Father for his loving care through the long year, we present this report of the thirteenth year of medical work for women and children in Foochow, and the fourth year of service of the physician in charge.

The year began with six students, one of whom was just beginning her studies. In a few months one left the class on account of family cares, which made it difficult for her to pursue the course. As the students increase in knowledge we expect them to become increasingly useful in the work, and during the year we have given them increased responsibilities, and all have done faithful work. Near the close of the year one student was married. She is a young woman of a most beautiful Christian character, the daughter of the matron of the woman's school. When a small child she was betrothed to a boy about her own age. He attended school for a few years, but being rather stupid was finally taken home, and has grown up in ignorance and heathenism. On the other hand, the young girl continued her studies until she completed the course in the girls' high school. She then began the study of medicine, in which she has spent four years. The time came when the young man would wait no longer for his bride. It was a sad day indeed when she came to say good-by to me. Neither of us could speak for crying. I could only think of this beautiful Christian girl going from us to be married to a man whom she had never seen, a field laborer on a farm, and to live among strangers and ignorant heathen. It seemed more than she would be able to bear. Her parents tried to gain the consent of the young man's family (who have the power) to have a Christian ceremony. After repeated refusals the pastor and one of our highest teachers visited the family, and after much persuasion gained their consent. On the day appointed for the wedding the pastor went early, so as to be there when the

bride arrived. He was received very cordially and invited into the guest room. The bride soon arrived and was conducted into another part of the house. Time passed, and the couple did not make their appearance. The pastor began to grow suspicious, and on investigation found the heathen ceremony going on in another room. He had been deceived, and it was now too late for interference. We felt very sad over the outcome, but had the satisfaction of knowing we had done all in our power to bring about a Christian ceremony. Only a few days ago a letter came from the student, thanking me for the one I gave her on her departure, and saying she was greatly blessed and helped by the Scripture texts and in being so loved by her instructor. She also said that they treated her kindly, and were willing for her to return to the hospital to complete her course. This greatly rejoiced us, for we very much feared they would not allow her to return. She said in regard to the ceremony, that she would not kneel and worship in any part of it. She told them that in her heart she was worshiping the true God, and would bow to no other. They tried to force her to kneel, but she used all her strength in resisting. They tried to persuade her, saying she was very rude according to their customs, but she was firm.

It is pleasant to add that her Christian character has won the esteem and kindly treatment from her husband's family, and our hopes for the future are more promising than at first.

Among the thousands of patients who come to the dispensary it would be impossible to learn all of the interesting histories. The hospital has six wards, with accommodations for from thirty to forty patients. Owing to the long rainy season this year fewer left their homes to come in the hospital, so our numbers were somewhat less than the previous year. Yet we can but say it has been a successful year. The patients have been an unusually interesting class in their willingness to learn about the Truth.

A woman twenty-two years old was brought one day, whom her attendants said was possessed by an evil spirit, and that it appeared every afternoon about three o'clock. On the day of her arrival they were anxiously waiting for it, but it failed to appear, and the patient said it was because she was with us that it was afraid to come. In speaking of it she said, "It followed me everywhere and frightened me, so that I screamed all of the time." In fact she had almost lost her voice from the irritation caused by the constant screaming. "Sometimes it seized me and made me have convulsions; and one time, when I became unconscious, a native doctor was called, who took a hot iron and burned me on the face to revive me." A deep scar remained at the seat of the burn. "But it has not followed me here, and I am free now."

It was touching indeed to hear her repeat, in her hoarse, trembling voice, the little prayer we taught her. She was much impressed with the teachings of the gospel. She said she wanted to become a Christian, and while with us unbound her feet. When she came into the hospital her hair had not been combed for weeks; she had not been washed, neither had her garments, and her appearance was altogether most repulsive. It was pleasing to note the great change which took place in her. When she went from us she was calm and happy, and her appearance neat and attractive. We hope that she is indeed free in body and soul from her affliction, and that she has found in Jesus eternal peace. It is doubly sad to see one so afflicted here in China, for the people are so ignorant of the proper care of them that they only torment them, which greatly aggravates the trouble.

It is interesting to compare this true case with the story, "Let Us Follow Him," in the Christmas *Outlook* for 1897.

Among our out-visits was a call to an officer's family, to see one of his wives. There had been a family quarrel, and the wife, in her anger, attempted suicide by taking native face powder. She failed; but she was suffering severely from the irritation it had caused in the intestinal tract. While there I had an opportunity of seeing the husband and a friend smoke opium together. It was with great curiosity that I watched the procedure. We took advantage of the opportunity to tell them how injurious it was to their bodies, and tried to persuade them to go to the men's hospital and be cured of the habit.

"One day's work." My diary for June 7th records: Called to see a woman who, in a fit of anger, took opium, intending to kill herself. She quarreled with her husband, and to spite him tried to commit suicide. The Chinese have a superstition that the spirit of the person will return to torment the one with whom they quarreled. No means, therefore, are spared to save the person from death, and so prevent that state of affairs. Fortunately, in this case we were called in time. Two weeks later I was called to the same house. This time it was a young man who had taken opium. Some of his friends had been teasing him, and accused him of things of which he was not guilty. For so trivial a cause opium was taken. As I entered the house I was greeted very cordially by the woman whose life had been saved a short time before. She said, "I am all right now." When I returned home I found a call to go to see a woman who had cut her tongue with a razor. I immediately got in my sedan chair and started off again. I found the place to be on the great business street of the city. I was conducted through a large lantern store to the rear of the building, and there I found my patient surrounded by her friends, all of them asking in one breath

if I could cure her. Over a day had past since she had cut herself, and she was now suffering with tetanus. After spending some time with her, and giving directions, I was about to leave, when they invited me into another room, saying there was still another woman who had cut her tongue also. This was not so serious a case. The tongue was only badly inflamed, and the patient unable to speak. I inquired into the cause, and found they had quarreled (the usual cause), and each had cut her own tongue. As we talked with the family about the gospel of love and peace we found they already knew something of it. They promised to come to services and learn more about it "if the patients were only restored." At 9.30 p. m. called to see a woman who became so angry that she lost consciousness. Those about her were much frightened, thinking she would surely die. But, to their relief, she was soon resuscitated, and we took the opportunity to talk with them about caring for their bodies; that a happy disposition tended toward health, and they had before them the example, proving the result of yielding to a bad temper. This was all in one busy day.

Among the out-visits was one to a wealthy family to see a woman who had been ill a long time. She had taken much native medicine, and only grew worse. Every member of the household was at the bedside ready to do her bidding. From the attention that was given her she was being "killed by kindness." The slightest ache or pain was exaggerated by the anxious family. Six times each day a table was brought to the bed and spread with the most tempting food that could be procured. While I was there she ate a hearty meal, although they declared she had no appetite. Among other things a simple diet was prescribed.

On the following Sabbath I was surprised by a well-dressed Chinese coming to me after the morning service and greeting me cordially. At first I did not recognize him, but soon saw that he was the husband of my patient. He said his wife was much improved, and for that reason he was persuaded to come and hear the gospel. "If she could be cured," he said, "he would become a Christian."

The in-patients are expected to furnish their own food, wood, and bedding, but through the gifts of friends in America we are able to help those who cannot provide for themselves. One case was a widow who brought her little boy to be cured. She told me the trouble began with a fever, and he was given some very strong medicine, which caused serious intestinal trouble, of which he was suffering when brought into the hospital. She remained long enough to see him much improved, and we learned a little of her history. Her husband was a prosperous business man, and provided a good living for his family, but he had lately died, and she, understanding

nothing of business affairs, could not control the property. Everything was taken to bear the funeral expenses, and she left penniless. She is now struggling to support herself and three little ones. She formerly learned to make a variety of idol paper, but now that she is a Christian she says she cannot do anything that is connected with idolatry. She also makes shoes, but her trade in that line is very small, as many ladies make their own shoes. In her struggle for a livelihood she offered one of her children to a friend who has no family to rear as her own. Our sympathy goes out for this woman, and we hope some work may soon be found for her.

Evangelistic work has been faithfully carried on by the evangelist, the students, and the women from the woman's school. There has been nothing remarkable to record. Much interest has been manifest on the part of the patients. We know that not one word of truth will be lost, and that in due time the seed sown will bring forth the harvest.

The year has been very busy, because of outside duties and family cares, but through it all the Lord has been our strength and wisdom. As we look back over it we have every reason to be grateful for the measure of good that he has permitted us to accomplish. Dr. Woodhull returned on Christmas Day, a most welcome gift, and at the close of the year we relinquished to her more competent hands the care of the hospital. With the closing of the year, also, we have left the pleasant hospital home that has been an abiding place for our four happy years in China. The new year finds us in the new country station to which we have been assigned, with many hopes and plans for the women and children of Ing-hok.

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings."

HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

MANY questions are asked from time to time regarding suitable contents for boxes to be sent to missionaries, and work which can be done by hand for foreign mission fields. Such offerings should never be allowed to absorb time or resources which would otherwise be given to direct missionary work, but are useful in their time and place under certain limitations.

Negatively.—Do not send articles which will melt when subjected to the heat of warm climates,—soap, candy, wax dolls. Not only are the articles themselves lost, but the other contents of the box are endangered by them. Old magazines and books are bulky and heavy, and only moderately useful

where English is not generally spoken. Do not send cards which advertise beer, liquor, or cigars, or those soiled by handling.

Positively.—Freight and express charges to the Congregational House should always be prepaid, and a letter should be mailed at the same time stating the missionary, or point where it is desired to have the box sent, and giving a list of contents and values of same. Box and letter should be addressed to Mr. C. E. Swett, Congregational House, Boston, and on the box the name of the missionary for whom it is intended, or the field, should be written. Give clearly in the letter the name and address of the sender, so that the bill for freight, insurance, and duties, may be returned. Such charges should, in all cases, be met by the senders, as the missionaries have no funds with which to defray them.

Bear in mind that in sending to other than the coast stations in Africa, packages must frequently be carried several days' journey on the backs of men, thereby involving large expense.

Some things which are useful in all mission stations are: Dressed dolls, scrapbooks made by pasting pretty pictures or advertising cards on cloth, basted patchwork, aprons (in Turkey), copy books, writing paper, envelopes, pens, penholders, pencils with rubber ends, slate pencils, combs, brushes, whisk brooms, ribbons, remnants of print and woolen dress goods, handkerchiefs, thimbles, penknives, needles, pins, spools of cotton and thread, buttons, workbags, scissors, games, toys, Christmas, Easter, New Year, and pretty, clean advertising cards. Wristers, mits, mittens, and scarfs knit of bright worsteds are useful in all cold climates.

One of our missionaries in China asks for babies' hoods, socks, stockings, and shirts; also bed covers like immense pillowcases, large enough to cover a double bed. She says: "Make one face of this cover of wool something like cashmere or summer outing goods. Remnants will do for this. Put the different colors together either in long stripes or squares, and stitch them by machine. Let the other side be of calico, all one kind or different kinds, according to fancy and cloth. Sew up three sides, leaving one open so we can slip in the cotton bed, which is made at the shop, and slightly tacked in place. This is what the natives use in cold weather to take the place of our blankets and quilts. When the warm weather comes they pull out the cotton bed, put it away for the next season, and use the cover simply."

Make nothing in white to send to China, as that is the color of mourning among the Chinese.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

We are again under the painful necessity of reporting further decrease in contributions in comparison with last year, the amount for the month ending September 18th being \$535.64 less, and those for the eleven months available for the general work about five thousand dollars less. We are hoping, rather faintly, to be sure, that the last month of the year will show that this last decrease is only a fluctuation that is inevitable in the comparison of separate months; that the unprecedented heat of August and September has kept our workers away from home later in the season than usual. But the large deficiency for the eleven months cannot be attributed to fluctuation, and we wish to beseech every one who reads these lines to do her utmost to bring up the amount in this last month of the year. We trust that the officers of auxiliaries will not wait for the formal indorsement of the members, nor the members for the action of officers, but that each one will act immediately to do what lies next to her hand to bring tithes into the storehouse before the close of the year. In making these monthly comparative statements we have not taken into account our legacies, for two reasons,—because we can scarcely avoid a false impression through the large difference in certain months which may be entirely changed in the following report, and because the legacies in any one year cannot be promoted by the zeal of our workers nor hindered by their indifference, but at this late time of the year, however, we may comfort our hearts with a gain of \$802.29 in the eleven months, and the prospect of still further gain in the month to come. A large deficiency in legacies during the first ten months gave us great anxiety, but the last month has brought up the amount as stated. We trust that our friends among the “great cloud of witnesses” can know and rejoice in the blessing that their thoughtful generosity in the past has brought to the cause they love,—love more dearly now, we may believe, than when they labored with us on the earth.

INCREASED CIRCULATION As LIFE AND LIGHT approaches the close of
OF LIFE AND LIGHT. thirty years' existence, its friends are making a special effort to increase its circulation. In the early summer the Editorial Committee issued an attractive prospectus, specimens of which were sent to our Branches, and others will be supplied to authorized agents in our auxiliaries. It is hoped and expected that some person will be appointed in each auxiliary of the Board to have the matter specially in charge. Favorable responses have been received from many of our Branches, and we trust

that as the new season of work opens, the movement may be taken up heartily and earnestly in all. More and more we are impressed with the importance of disseminating information on foreign missions. Often the exclamation is heard on the lips of our workers as to the indifferent ones in our churches, "Oh, if they only knew!" If they only knew the sad condition of women in heathen lands; if they only knew the untold blessing that the gospel can bring into their lives; if they only knew the great need of workers, both missionary and native; if they only knew the joy of the service, their indifference would disappear like the mists of the morning at the sun rising. In providing this information our magazine bears its part,—the record of current events, present conditions and needs in the mission fields of our Board. It is not its province to give a compendium of missionary history in any one number, nor to produce all the arguments in favor of foreign missionary work,—such reiterations would soon become tedious to the constant reader,—but we do aim to make it a means of communication between the workers at the front and those at home, to give suggestive hints as to methods and articles of value to auxiliary officers and members. The theme of all its contents—the progress of the kingdom of our Lord Jesus Christ on the earth—is surely of surpassing interest to all his followers. In the prospectus mentioned a number of opinions on the magazine were given from prominent people. Others have since been received, which we give below.

LIFE AND LIGHT is rightly named. It is a publication that cannot fail to give life and scatter light wherever it goes. I congratulate the publishers on the ability displayed in the magazine, and the vigorous and comprehensive way in which it grasps the great movements of the hour, and helps extend the Redeemer's kingdom. All honor to the Woman's Boards that publish it!—Rev. MICHAEL BURNHAM, D.D., St. Louis, Mo.

In my judgment **LIFE AND LIGHT** is one of the most diversified and ably edited missionary magazines published, and worthy of a place in every home.—MRS. MOSES SMITH, Chicago, Ill.

LIFE AND LIGHT: We couldn't possibly do without it on the Pacific coast,—it makes new friends for missions wherever it goes! The missionary programmes and lessons are used in many societies, which twelve times a year receive definite, positive impulse therefrom. Many more societies might be benefited by adopting them. The extracts from letters and many short paragraphs make the magazine bright and breezy. It should be in every Christian home!—MRS. H. E. JEWETT, Berkeley, Cal.

LIFE AND LIGHT FOR WOMAN is always a welcome visitor to my desk. In spite of my large correspondence from mission fields, I never fail to find in it information new and valuable. I believe that no Christian woman who believes in a gospel for the world, would fail to read **LIFE AND LIGHT** did she know its actual worth. It is entertaining, fascinating at times, always instructive, and never dry.—JAMES L. BARTON, Sec'y A. B. C. F. M.

MAN'S EXTREMITY. "The Review of the Year," the topic suggested for GOD'S OPPORTUNITY. auxiliary meetings in December, will bring up many illustrations of this old proverb. The conditions in India—the effect of our war with Spain—and the marvelous recuperation going on among the Armenians are well described by Mrs. Bruce, Mrs. Gulick, and Miss Bush on other pages in this issue. The pressure of numbers is very great in all our mission fields. When we remember the labors of our missionaries for so many years, in season and out of season, to persuade parents to send their girls to a Christian school, to open the homes of the people to the light of the gospel,—when we consider what it must be to see the wonderful transformation going on under one's own eyes, we can imagine in some faint measure what it must be to send the little ones seeking light back into the darkness which envelops their lives, as described by Miss Bissell.

MISSIONARY READING CIRCLES. We wish to commend to the attention of our workers the article on a Missionary Reading Circle, on page 509. While we do not believe such an organization would take the place of a regular auxiliary, yet we think it might serve a double purpose. It might interest those who were ignorant on mission subjects, and so lead up to the formation of an auxiliary, or it might form a most useful adjunct to a society already formed. More and more we are convinced that ignorance is largely the cause of indifference, and any successful effort to disseminate information among the uninterested is most certainly to be desired. The interdenominational aspect of the circle described is also much to be commended.

EXTRACTS FROM RECENT LETTERS.

FROM DR. KATE C. WOODHULL, FOOCOW, CHINA.

WHEN the heathen are asking for the gospel, surely the churches at home ought to be aroused. If you could have seen the enthusiasm with which Dr. Smith and Professor and Mrs. Eaton were received by the Foochow Christians, you would believe that they do think America sent them something precious when they sent missionaries to teach them the way of salvation through Christ. The coming of the deputation was a great encouragement and inspiration to us all. We tried to have the native church in the city, suburbs, and country stations share in their reception so far as possible, and all thoroughly enjoyed it. Churches and schools were decorated, complimentary awnings suspended, Chautauqua salutes, firecrackers and rockets, illuminated dragons, etc.,—all helped to do them honor and emphasize our

welcome. Miss Child's coming two years ago, bringing us cheer and encouragement, prepared us to appreciate all the more the coming of the deputation. We do hope that from time to time representatives of the Woman's Boards and the American Board will be sent; it will be for the good of the work on both sides of the sea. But perhaps some one will say, "It will cost too much." Yes, it will need money, but the gold and silver belong to the Lord, and are to be used for the advancement of his kingdom. It is because those who are called by His name are not all seeking first the kingdom of God and his righteousness, that there is any lack. When there is love enough in the Church, there will be money and workers enough to carry the gospel all over the world.

Those who read LIFE AND LIGHT are probably already aroused to the importance of the work. But are not some of us a little too modest and timid in our efforts to awaken an interest in others? We must follow the example of good old Nehemiah. He says, "I told them of the hand of my God, which was good upon me." And we know how it stirred up his listeners forthwith! They said: "Let us rise up and build. So they strengthened their hands for this good work."

"Let the redeemed of the Lord say so." Let us tell of what the Lord is doing among the heathen, and the great work that needs to be done among the millions who do not know that there is a loving Heavenly Father who cares for us here in this world of sorrow,—who do not know of a Saviour who has come to bring salvation to men. "It is good to be zealously affected always in a good thing."

FROM A VETERAN MISSIONARY.

My heart does go out to you in the Rooms with great pity and love, while I greatly fear that the home churches are losing a rich blessing. I believe in the tithe system. We left the mission field with four children. All the money that came into my hands was tithed first, and the Lord's money was put by itself, and on no account used but for the Lord's work. Our youngest daughter died first, and my husband a few years later. Then I had the three children to fit for their life work. My income was the rent of a store and a little interest on something less than a thousand dollars. Not long after my husband's death the store was burned, so rent ceased till it was built up again. My son left the high school and went into a printing office. The Lord knew what he would want of him, and so fitted him for the work he was to have. As I think of it, I am surprised that I had so little anxiety about how all our wants were to be supplied. When I had a little money to spare and the children needed things, I would go to the city, and when I saw how much my money bought, it seemed to

me that I really bought more goods for my nine tenths than I could have done for the ten tenths. I believe to this day that the Lord blessed me in laying aside the tenth for him. During our thirteen years we had sickness, and quite a number of different doctors, and yet I do not remember ever receiving a doctor's bill. It was certainly true that the Lord sent us help through his servants, so that we never wanted for any necessary thing.

My two sons graduated at Yale and my daughter at Mt. Holyoke, and yet I have no recollection of ever having a tuition bill, except the last \$50 for my daughter, which I begged the privilege of doing. The Lord took care of us all, and gave us favor in the eyes of the people, and yet I did not get these things by asking, for I never asked, and it is a wonder to this day how people knew of my needs; the Lord knew, and he cared for us. . . . I want to say that I fully believe that if all God's children would sacredly lay aside the tenth, there would be no hard times for the missionary Boards and the missions. How can we see our work going for almost nothing when we are obliged to give up stations and helpers for want of money? I do fear a great loss to the home churches, for "God is able to make all grace abound toward them, so that they, having all sufficiency in all things, may abound to every good work." I do want the home churches to get the blessing promised to the cheerful giver. I do feel so sorry for you all who stand at the helm. "Fear thou not, for I am with thee." Our Father has some purpose to work out. Perhaps we all need more discipline to lead us to do better work, and be more consecrated in our lives.

FROM MISS L. W. MELLE, ESIDUMBINI, SOUTH AFRICA.

We had a beautiful day last week Thursday for the opening of the Idabango schoolhouse,—a miniature building, with wattle and mud walls, with a grass roof, and one door fastened with a padlock. The furniture consists of benches of rough-hewn logs with four stout rods stuck in each for legs. There is a generous yard cleared all round the house, with here and there a flowering shrub or tree. Is it not a bright spot in the wilderness? As one of the men said at its dedication, it is "a witness for God among us." The house was prettily decorated with green vines and wild, red honeysuckle. A number of Christians from the station, nearly eight miles away, and several lay preachers were present. An outstation teacher, about three miles this side, brought his school, and it was a pretty sight to see the children in their clean, print frocks, with flowers in their hair and in their hands, marching in single file through the woods, singing as they approached. The house was too small to hold all the people, so we gathered in the old preaching place, under a group of large Euphorbia trees near by.

Willie Dambuza, the preacher and teacher there, took charge of the services, reading a portion of Scripture, and discoursing on "God's presence in his temple." This was followed by a collection, which amounted to about three dollars. The people stood and sang while Willie carried it into the house, and then a dedicatory prayer was offered. After this there were short speeches by the preachers and prayers for God's blessing—especially for certain men who are opposing the work, who were notably absent, and who had prevented others from coming with all manner of threats.

Word had been sent to the chief messin inviting him to be present. He sent his preacher, a man whom he had engaged himself to hold services among his people, with his regrets, saying that he had been called to attend a case in court on that day. To me, privately, he explained that these people were his enemies, and he "did not set his foot among them." They claim that a brother is the right heir to the chieftainship. His message to the people was "to listen to and accept God's word, not to reject him." He was glad the school had been brought into their midst.

At the close of the service a girl surprised us by coming forward and kneeling, asking if she might pray. She covered her head with a handkerchief, offered a wonderful prayer for intelligence and fervor, thanking God, and pleading for strength that they might be steadfast and true to him. The girl left heathenism only a short time ago. She rejected her heathen lover, and is suffering much persecution in consequence. Another girl came with a wound in her head and scars on her face from a beating she had received from her father, for confessing Christ, a few days previous. This man was so enraged at his daughter for becoming a Christian, although she has been to school and can almost read the Testament, he threatened to burn the schoolhouse and kill the teacher; threats that he would not dare carry out, however. I wish you could see how earnest and happy Willie is in his work; his face fairly beamed that day. He was so pleased, and so was I, with the interest and sympathy of the Christians who came, and with their voluntary offerings.

FROM THE PRIVATE LETTER OF A EUROPEAN TRAVELER.

I have referred to our visit to Prague last week, which was so interesting and profitable. I shall always have a pleasant recollection of the evening spent in the family of Rev. Dr. Clark, our indefatigable American Board missionary, who at present is the only one in Prague.

He was pleased to tell us much of his work, and to give us information. In addition to his work as missionary, which is far reaching, he now, twice a month, preaches to the handful of American and English residents

there, without pay, using the general contribution for his Bohemian work.

He could not speak highly enough of the support the Woman's Board had afforded him, and sent loving greetings to its officers. On leaving, Mrs. Clark embraced me lovingly, and kissed me again and again, really seeming rejoiced and grateful to receive an unexpected call from a traveler interested in missionary work. So many go through Prague forgetful of them and the cause they represent. Dr. Clark's hair has grown white in the service, but he is still as enthusiastic in regard to it as a young man just entering upon his life's work could be.

I can realize the difficulties of his position as I never could have by reading, even though having but four days in the old city; and now that my interest is awakened I hope to learn more about this country so given over to Catholicism, which in Bohemia means almost nothing except to keep out Protestantism. The old landmarks of ancient Prague are fast being brushed away by the onward march of progress. Again and again our steps almost involuntarily turned toward the old part of the city, which is rapidly being torn down. There the poor are huddled together in a pitiful way. The very old Jewish cemetery, which is still a place of peculiar interest, is still carefully guarded and kept. A small admission fee is required for admission.

It was curious to see the old Jewish inscriptions and rude carvings of symbols. More than ten thousand people have been laid away in the small spot till the graves are four and five deep, everywhere reaching up to the windows of the old synagogue in their midst. Some of the new public buildings of Prague are very beautiful, their decorations very fine, in perfect taste and charming harmony of color and design.

Our Work at Home.

OUR MISSIONARY READING CIRCLE.

BY MISS ELLEN B. LYNCH.

EVERY good work has its rise in the thought of God ages before its earthly manifestation. When this thought is met by earnest prayer from one of Christ's disciples it descends and begins its mission. Such was the origin of our reading circle. A few women had been separately and secretly praying that some way would open by which an interest in missions might be awakened and sustained. It seemed useless to propose a missionary prayer

meeting, as one formerly held first dwindled, then died, and it was evident that one could not live, to say nothing of growing.

The "Cross Bearer's Missionary Reading Circle," which was privately considered, seemed too expensive and inflexible for our purpose. It was desirable that the direction of the work be largely in the hands of one person, who should bring the results of her study to the attention of others. After consultation among four of our women, a meeting for consideration, at which nine were present, was held in December, 1896, when it was voted to organize a Woman's Missionary Reading Circle, with the constitution and pledge presented, the meetings to be held monthly.

At the first meeting of the circle, held Jan. 1, 1897, nineteen were present, and since that time the number in attendance has varied from twelve to forty, falling below the former number only on two occasions of quite severe weather, and reaching the latter once when we had addresses from two returned missionaries of the American Board.

Now, what did we attempt? What have been our methods? And with what success have we met? Our expressed design at the outset was to awaken and sustain an interest in the subject of missions through literature. No money was to be raised by the circle except for necessary expenses, which were to be kept as small as consistent with our object. The organization is simple, all being considered members who attend. The officers, who are elected annually, are a president, vice president, secretary, and treasurer, who perform the duties usually pertaining to these offices, the vice president having also charge of the home department, which consists of those who cannot meet with us regularly, and the secretary of the hectograph work in copying original papers for the home department and anything else which may be needed. This home department proves a very interesting feature of our work, and though beginning with but one member it now numbers thirteen, some of whom meet with us occasionally. All of them sign the pledge to pray daily for missionaries and their work, to read if possible something on the subject of missions each week and a bound book each quarter, and to give yearly to the cause of missions through existing channels. What Christian wishes to do less? The pledge is circulated also among those who attend, but there is no obligation on them to sign it.

Our method grants perfect freedom to the individual. Pressure is brought to bear on no one to do anything, but we advertise our meetings extensively, and talk about them and the books we read in season and out of season. All who come are cordially welcomed, and invited to come again. Notice of the meetings is regularly given through our local paper and from the pulpits of two churches, and occasionally from those of several others, each meeting

being subsequently reported in the local paper. The circle is interdenominational in membership and catholic in its consideration of subjects, which have included, The Beginnings of English-speaking Foreign Missions, The Earliest Missionaries of the American Board, The Mission Work of the American Protestant Episcopal Church, The Stundists, The Moravians, Buddhism, Hinduism, China.

We aim at a varied programme and variety from month to month, that all tastes may be gratified. The meetings open with devotional exercises, followed by the reading of selections and original papers, interspersed with singing. Two distinct subjects are often taken, and sometimes more when those previously considered are reviewed, though at times we limit our attention to a single topic. A portion of each meeting is open to any one present to give additional information on the subject of the day or any other connected with missions, to talk over the books read, or to ask questions. There is increasing freedom in this department, which is very interesting.

The ladies preside in turn at the meetings, and no one has declined to take any part assigned without giving sufficient reason for so doing, though none is asked. Our desire being to interest, there is no element of obligation except that imposed by conscience. Though we avail ourselves of everything attainable in the way of maps, flags, illustrations, and occasional solo and choir singing to add to the interest and give variety, our reliance is not on such attractions, but on the interest we awaken in our subject by presenting information in a pleasing manner. Our meetings are held in private houses, and the most of the time in the same house nearly half a mile from our little country village. In July, August, and September we met in a central location, for the benefit of some who could not otherwise attend. Not one meeting has been omitted nor postponed on account of the weather. Everyone is full, and adjourned with general reluctance.

An original paper is occasionally contributed by some member of the home department; papers and ideas are secured from friends at a distance to whom we have access; visitors in town and summer residents are invited to meet with us, and requested to assist by writing and reading original papers and in other ways, thus not only giving us breadth of view and added variety, but reserving home talent and service for a time of greater need. Interesting material is always ready as a substitute for any unavoidable failure of assigned parts, and no meeting has shown lack of interest because of such failure. As a result of our work the subject of missions has received greatly increased attention, and has become a popular topic of interest, conversation, and reading. Several missionary magazines privately taken are loaned to all who

wish for them. Our books are obtained from public, Sunday-school, and private libraries, the number reported as read being surprisingly large, and far from limited to the number and readers pledged. Some books which have for years rested undisturbed on their shelves are now in active circulation, and new works of the kind are occasionally purchased both by Sunday-school libraries and individuals, to which all interested have access. They are frequently read aloud in our homes, and interest the entire family.

There is found a constant readiness to assist each other, and everything which will help on the good work is loaned freely. The voluntary offerings have thus far proved ample to defray all expenses. Not all have come in whom we hoped to reach, but others of whom we had not thought have entered heartily into the work.

Neighboring missionary societies report largely increased contributions, doubtless partly owing to these meetings. It is certain that some have contributed more than ever before to the cause of missions, and at least one prays more in its behalf and with far more of love and interest because of this work.

Why may not other localities receive the same blessing in a similar way?

“Read and you will know.

“Know and you will pray.

“Pray and you will give.

“Give and you will be blessed and become a blessing to others.”

“The Lord hath done great things for us, whereof we are glad,” and we feel that he has much more in store for us if we are found faithful.

SIDE LIGHTS FROM PERIODICALS.

In *Harper's Monthly* for October appears a vivid and thrilling account of a journey through Asia, rather an exploring expedition than directly bearing upon missionary work, yet throwing light upon the interior of a vast country penetrated more and more each year by the brave missionary. Dr. Sven Hedin, the Swedish author, entitles his graphic article, “On the Roof of the World,” and accompanies it with beautifully clear illustrations of wonderful scenery.

Somewhat heavy, but valuable from one standpoint, is the description by C. A. Moreing of “A Recent Business Tour in China,” found in the *Nineteenth Century*, September.

“New Japan and her Constitutional Outlook” is described by Tokiwo Yokoi, President of the Doshisha, in the *Contemporary Review*, September.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meetings: see LIFE AND LIGHT for October.

December.—Review of the Year.

1899.

STUDIES IN TURKEY.

January.—Constantinople: Its Place in Church History; in the Eastern Question; Present Condition, and Mission Work.

February.—Smyrna: Historically; Religiously; Mission Work.

March.—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School.

April.—Our Own Branch: Its History and Present Needs; Its Pledged Work; Relation of the Auxiliary to the Branch.

May.—The Bible Women and Their Work.

June.—Cesarea: The Girls' School; Kindergarten; Outstation Work.

July.—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

August.—Hindrances to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—The Medical Work of the Board.

November.—Thank-offering Meetings.

 REVIEW OF THE YEAR.

TOPIC FOR DECEMBER.

A MEETING on this subject might be conducted in three ways.—1. A full report of the Annual Meeting of the Woman's Board at Worcester. 2. A bird's-eye view of the strategic points in all missions. 3. A review of conditions in some one or two countries.

1. As there are delegates representing every seven auxiliaries besides others who attend the meetings, it would seem feasible to have a report from one who has seen and heard the proceedings. We wish it might be that an account of the meeting, especially whatever is stimulating and encouraging in it, might be taken to every one of our auxiliaries sometime during the month of December.

2. For material for the bird's-eye view of all missions we recommend the surveys of the fields given at the American Board Meeting, the triennial statement made by the American Board to the National Council in the *Missionary Herald* for August, and the surveys of woman's work presented at the Woman's Board Meeting, ready for distribution November 4th.

3. For some one country we should recommend two papers, one on the political or national conditions, and one on mission work. For *Africa*.—See article "Boer, Briton, and Aborigine" in LIFE AND LIGHT for August; "Mission Work," LIFE AND LIGHT for February, March, September, and October. For *Turkey*.—See article by Rev. G. E. White, of Marsovan, in *Missionary Review* for October; "Mission Work," LIFE AND LIGHT for January, May, June, and September; also Miss Bush's article on page 493.

India.—Articles on pages 482-6 and "Extracts from Letters" in different numbers. *China*.—See "The Situation in China," in *Harper's Monthly* for June; "Mission Work;" "Report of the Deputation." *Japan*.—See "The Year in Japan," *Missionary Review* for September; "Mission Work," files of *Missionary Herald*; *LIFE AND LIGHT* for January, June, and August. *Micronesia*.—See "Spain and the Carolines," *Review of Reviews* for June; *LIFE AND LIGHT* for July and August. *Spain*.—Articles on Spain are so abundant it seems difficult to select. One who writes a paper can hardly fail to find sufficient material in any of the current magazines. Among the more interesting we find "The Rise and Fall of Spain" in *Munsey's* for August; "Lights and Shades of Spanish Character" in the August *Atlantic*.

The current magazines may be found in all public libraries; *Missionary Review* from 30 Lafayette Place, New York (price 25 cents); other material from Miss A. R. Hartshorn, 704 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1898, to September 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Limerick, Ladies, 7.25; Phillips, W. M. Soc., 5; Saco, Aux., 10; Searsport, First Cong. Ch., C. E. Soc., 12; Willard, No. Cong. Ch., 2, Jr. C. E. Soc., 10; Wiscasset, Aux., 10; Friends in Branch, 77.31,	133 56
Total,	133 56

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss Abby E. McIntire, Treas. Acworth, Aux., 4.50; Amherst, Aux., Silver Off., 18.30; Atkinson, Aux., 20, Flowers of Hope, 20, A Dau. of the Cov., 1; Barrington, Aux., 8.80, Jr. C. E. Soc., 2.06, Silver Off., 3.75; Bedford, A Sister in Christ, 10; Bennington, Aux., 6.10; Boscawen, Aux., 5, Silver Off., 2; Brentwood, Aux., 7.71, Mayflowers, 18.50, Silver Off., 3.18; Bristol, Aux., 8; Brookline, Aux., Th. Off., 3.10; Candia, Aux., 17.50, Helpers, 5, Silver Off., 75 cts.; Chester, Silver Off., 1; Claremont, Aux., 15.50; Colebrook, Cradle Roll, 1; Concord, Aux., Th. Off., 37.25; Concord, West, Aux., 7, Th. Off., 2.50, Silver Off., 2.50; Dover, Aux., 39, Silver Off., 8; Dunbarton, Aux., 10, Cradle Roll, 2.65, Silver Off., 2.50; Durham, Aux., Th. Off., 3.50; East Derry, First Ch., Aux., 10; Exeter, Aux., Sil. Off., 3; Farmington, Th. Off., 3.12; Francetown, Aux., 22, Sil. Off., 2; Franklin, Cong. Ch., 5, Aux., 8.15, Th. Off., 1.50; Goffstown, Aux. (of wh. 25 to const. L. M. Mrs. H. H. Wentworth), 26, Sil. Off., 7.40; Greenfield, Aux., 8; Greenland, Two Members, Th. Off., 3; Hanover, C. E. Soc., 25, Wide Awakes, 22.60, Aux., Th. Off., 10; Hollis, Aux., 15.62, Sil. Off., 60 cts.; Hudson, Aux., 14; Jaffrey, Aux., 20, Lilies of the Field, 7; Keene, Miss S. A. White, 1, First Ch.,	
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Aux., Th. Off., 5, Second Ch., Jr. C. E. Soc., 7.15; Kingston, Aux., 7.35, Th. Off., 2.17, Sil. Off., 1.35, Miss Peaselee, Silver Off., 5; Lancaster, Aux., 10, Cradle Roll, 8; Lebanon, Aux., add'l, 1.60; Lisbon, Aux., 16; Littleton, Aux., 20; Lyndeboro, Aux., 3.50, Th. Off., 1.50; Manchester, First Ch., Aux., 101, Sil. Off., 5, Y. L. Soc., 15.03, Cradle Roll, 5, Franklin St. Ch., Aux., 85, Cradle Roll, 10.80; So. Main St. Ch., Aux., 6; Marlboro, Aux., 10.25; Mason, Aux., 8.25, Silver Off., 2.74; Meriden, Aux., 12.70, Th. Off., 2.03; Milford, Aux., add'l, 1, Sil. Off., 8; Merrimack, Aux., Sil. Off., 2.90; Mont Vernon, Aux., 20, Sil. Off., 3.25; Nashua, 24, Sil. Off., 25; New Boston, Aux., 12, Sil. Off., 2.70; Newfields, Aux., 12, Buds of Promise, 6, Sil. Off., 2; N. Hampton, Aux., Th. Off., 12.50; Northwood, Aux. (with prev. contri. to const. L. M. Mrs. George Smith), 19.64; Orford, Co. Sil. Off., 12.25; Penacook, Th. Off., 8; Pembroke, Aux., 4.67, Sil. Off., 1.10; Peterboro, Aux., 18; Plainfield, Mrs. S. R. Baker, Memorial Miss M. M. Stevens, 10; Plymouth, Aux., 23 50; Portsmouth, Aux., 64.20, Friends, Th. Off., 1.50; Raymond, Aux., 17.50; Rindge, Aux. (of wh. 50 to const. L. M. Mrs. Josiah Stratton, Mrs. Warham Rugg), 63.27, Happy Helpers, 15, Cradle Roll, 3.85, by Miss Adams, 5, Sil. Off., 75 cts.; Rochester, Aux., 34, Y. L. Soc., Th. Off., 4; Seabrook and Hampton Falls, Aux., 16, Seaside M. C., 7, Sil. Off., 3; Somersworth, Aux., 50; Walpole, Aux., 30, Th. Off., 5; Webster, Aux., Th. Off., 6; Wilton, Second Ch., Aux., 41.35; Unknown Sources, 6.01,	1,469 00
Total,	1,469 00

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Barre, Extra-Cent-a-Day, 8.32; Barton (of wh. Extra-Cent-a-Day 3.64,	
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and 25 to const. L. M. Miss Alice Emerson), 33.24; Barton Landing, Jr. C. E. Soc., 5; Barton Landing and Brownington (Extra-Cent-a-Day, 1.24), 17.25; Bel-
lows Falls (Extra-Cent-a-Day, 14.61), 38.21; Bennington, 25, First Ch., 55.27; Bennington, North, 14.50; Berkshire, East (Extra-Cent-a-Day, 13), 14.40; Bradford, 12.28, S. S., 5.90; Brattleboro, C. E. Soc., 5, F. H. H. S., 5; Brattleboro, West (of wh. 25 to const. L. M. Mrs. Frances S. Fisher), 37.24; Brookfield, First Ch., 15, Second Ch. (with prev. contri. to const. L. M. Mrs. R. H. Abercrombie), 17.50; Burlington (Extra-Cent-a-Day, 15.19), 212.70, Dau. of Cov., 20; Bijou, M. C., 1, Cradle Roll, 10; Cabot, 11; Castleton, 3.50; Charlestown, West, 4.32; Charlotte, 11; Chelsea (Extra-Cent-a-Day, 10), 20; Chester, 12; Colchester, 9.15; Coventry, 8; Craftsbury, No. (Extra-Cent-a-Day, 1.80), 15.80; Danville, 20.60; Derby, 10; Dummerston, 13.50; East Corinth, 5.12; Enosburg (of wh. 25 to const. L. M. Mrs. Maggie Woodward), 26; Essex Junction, 8; Fairfax, Mrs. C. E. B. and Mrs. E. J. P., 5; Fairfield Centre, Extra-Cent-a-Day, 2.83; Georgia (Extra-Cent-a-Day, 5.61), 17.87; Glover, West, 26.50; Greensboro, 17.20; Guildhall, 6; Hardwick, East, 42; Hartford (A Friend, 10), 20.53; Halifax, C. E. Soc., 2; Hinesburg, 2; Irasburg, 5; Jeffersonville (to const. L. M. Mrs. Elizabeth Powell), 25; Jericho, Second Ch. (M. C., 60 cts.), 6.60; Johnson (of wh. 25 to const. L. M. Mrs. A. H. Buck, 31.50, Prim. Class, S. S., 2.50; Ludlow (Th. Off. 2.72, Extra-Cent-a-Day, 3.75 and 25 to const. L. M. Mrs. Evan Thomas), 32; Lunenburg, 11; Lyndon (with prev. contri. to const. L. M. Mrs. Charles Ingalls, Mrs. Alonzo Ingalls), 45, Y. P. Miss. Soc., 15.45, Buds of Promise, 10; Lyndonville, 4.86, Busy Bees (of wh. 25 to const. L. M. Miss Elizabeth Stearns), 29.19; Manchester, 66.09, Cheerful Workers, 1, Master John Tuttle, 1.55, McIndoes, 12; Middlebury, Extra-Cent-a-Day, 8.35; Milton (Extra-Cent-a-Day, 2.04), 12; Montgomery Centre, Extra-Cent-a-Day, 1.86; Montpelier, Bethany (Extra-Cent-a-Day, 6), 28.50; Newbury, 63.01; Newfane, C. E. Soc., 2; Newport (Extra-Cent-a-Day, 3.25), 9.95; Northfield (with prev. contri. to const. L. M. Miss Mary C. Orcutt, Miss Mary Denny), 47, C. E. Soc., 5; Norwich, 30.30; Orwell (Extra-Cent-a-Day, 7.18 and 50 to const. L. M. Mrs. R. S. Hall, Mrs. H. T. Cutts), 71, Jr. C. E. Soc., 10; Peacham, 60; Pittsford (of wh. 100 to const. L. M. Mrs. Dennison Dorman, Mrs. Elmira Burditt, Miss Jane E. Bogue, Miss Mary E. Hall), 109; Post Mills (Extra-Cent-a-Day, 4.03 and 25 to const. L. M. Miss Rosette Gillette), 26.03, Y. L., 2.10, C. E. Soc., 2.15, Jr. C. E. Soc., 20 cts., A Dau. of the Cov., 15 cts.; Poulney, East, 5.37; Putney, C. E. Soc., 14; Randolph Centre (Extra-Cent-a-Day, 3.50), 12.62, S. S., 10, C. E. Soc., 10.45 (of wh. 25 to const. L. M. Mrs. Martha Hyzer), Jr. C. E. Soc., 2.60; Rochester, 13.19; Rupert, 22; Rutland, 75; Salisbury, 5.75; Saxton's River, Merry Kills, 1; Sharon, 9.50; Sheldon, Jr. C. E. Soc., 2.50; Shoreham,

17.57; South Hero, 16.25; Springfield (Th. Off., 27.45), 44.65; Stowe (Th. Off., 29.50), 61; St. Albans, 83.25; St. Johnsbury, No. Ch. (of wh. 50 by Mrs. H. F. to const. L. M. Theodora Willard, Mrs. Clarissa B. Stone, and Extra-Cent-a-Day, 27.31), 206.89, C. E. Soc., 5, Dau. of Cov., 20, Cradle Roll, 5, So. Ch. (Extra-Cent-a-Day, 10.85, Th. Off., "F." 50), 118.36; Strafford, 23; Swanton (Extra-Cent-a-Day, 5.05), 14.80; Townsend, 2; Troy, North, 3.64; Underhill (Extra-Cent-a-Day, 7.40), 28.59; Vershire, Jr. C. E. Soc., 1; Vergennes, 40; Waitsfield, 5; Waterbury, 10.99; Waterville, 6.24; Waterford, Lower, 5; Westford, Extra-Cent-a-Day, 8.25; Westminster, A Friend, 2, C. E. Soc., 5; Westminster, West, Miss L. S., 2; Wells River, 8; Wilder, Extra-Cent-a-Day, 6.15; Williamstown, 16; Williston, 10; Windham, 6; Windsor, 26.67; Woodstock (Th. Off., 102.65 and 100 to const. L. M. Mrs. E. B. Fuller, Miss E. L. Fuller, Mrs. Lois M. Thompson, Miss Anna F. Percy), 163.20, Jr. C. E. Soc., 3, Cradle Roll, 2, Less expenses, 8.50,

2,812 05

Total, 2,812 05

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Aux., 35; Lexington, Aux. (to const. L. M. Mrs. H. H. Hamilton), 25, Jr. C. E. Soc., 3.50,

63 50

Barnstable Branch.—Miss Amelia Snow, Treas. Hatchville, Aux.,

3 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 20.75, C. E. Soc., 10; Canaan Four Corners, Feta Circle, 10; Hinsdale, Aux. (Th. Off., 1), 25.37; Housatonic, Aux., 9.15; Lee, Sen. Aux., 2.65, Miss M. E. Gibbs in mem. of Mrs. Nathan Gibbs, 25; No. Adams, Aux., 29; Stockbridge, Aux., 37.05,

431 32

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Georgetown, Two Wide Awakes, 20 cts.; Haverhill, Union Ch., S. S., 3, Prim. Dept., S. S., 5; Ipswich, First Ch., Aux., 25; Newburyport, Aux., 50, Campbell M. B., 5; Rowley, C. E. Soc., 5,

93 20

Essex South Branch.—Miss Sarah W. Clark, Treas. Cliftondale, Aux., 6.50; Swampscott, Aux., A Friend, 10,

16 50

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 36; Hawley, Aux., 3.56; Shelburne, Aux., 20; Shelburne Falls, Prim. Class, S. S., 3; So. Deerfield, Aux., 16,

78 56

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Easthampton, Aux., Estate of Hannah S. Ogden, 200; Westhampton, Aux. (of wh. 100 to const. L. M. Mrs. Henry A. Parsons, Mrs. Theodore Elwell, Mrs. Levi Burt, Miss Minnie H. Bridgman), 102.50, Lanman Band (of wh. 25 to const. L. M. Mrs. Arthur K. Chapman), 30; Williamsburg, Aux., 25,

357 50

Lexington.—A Friend,

40

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Cradle Roll, 19; East Milton, "An Offering," 1; Milton, Aux., 1, Unquity Band, 20; Scituate Centre, Aux., 8,

49 00

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Dunstable, Aux., 22.30; Pansy Band, 27.86; Cradle Roll, 3.65; Littleton, Aux., 11.50. Less expenses, 1.68,

63 63

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Holyoke, Sec. Ch., Y. W. Soc., 50 cts.; Indian Orchard, Jr. C. E. Soc., 1; Ludlow, Aux., 21; Ludlow Centre, Aux., 10, Precious Pearls, 9.25; Springfield, So. Ch., Aux., 55.20,

96 95

Suffolk Branch.—Miss Myra B. Child, Treas. Cambridge, First Ch., Aux., 10; Hyde Park, Jr. Aux., 5; Roxbury, Eliot Ch., Aux., 25; West Medway, Second Cong. Ch., Aux., 10,

50 00

Wilmington.—A Friend,

2 00

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Baldwinville, M. C., 15; Fisherville, Jr. C. E. Soc., 30, Cradle Roll, 90 cts.; Gilbertville, Aux., 57.90; Holden, Aux., 25; Millbury, Second Ch., Aux., 88; Worcester, Union Ch., Aux., Estate of Mrs. P. L. Moen (with prev. contri. to const. L. M's Mrs. S. A. Hariow, Miss J. C. Aldrich, Mrs. C. B. Greene, Mrs. O. K. Case, Mrs. M. O. Whitmore, Mrs. John S. West, Mrs. C. A. Ellinwood, Miss Gertrude Griggs, Mrs. Mary W. Brown, Mrs. H. P. Evans, Mrs. R. G. White, Mrs. R. H. Chamberlain, Mrs. Henry Brannon, Mrs. L. C. Muzzy), 100,

316 80

Total, 1,622 36

LEGACY.

Holbrook.—Legacy Miss Sarah J. Holbrook, Arthur H. Wellman, exrs.,

5,000 00

Worcester.—Legacy Mrs. Harriet W. Damon (in part), Samuel Jennison and Wm. S. Barton, exrs.,

1,500 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Cong. Ch., Aux., 58; Central Falls, Cong. Ch., Y. L. M. C., 5; Providence, Wilkinson M. C. (to const. L. M. Mrs. Elizabeth Kenyon Wilkinson), 25,

88 00

Total, 88 00

CONNECTICUT.

Eastern Point.—In memory of S. P. C.,

25 00

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Danielson, Aux., 13.49; Griswold, Aux., 21, M. K. T., 12; New London, First Ch., Aux., 42.30, Second Ch., Aux., 130.21; Norwichtown, Mrs. W. S. Palmer, 10; Taftville, Aux., 17.28; Thompson, Aux., 11.50; West Woodstock, Aux., 10; Windham, Aux., 13,

280 78

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Dau. of Cov., 25; East Hartland, Ladies of Cong. Ch., 5; Farmington, Aux., 10; Glastonbury, Aux., 8; Hartford, Mrs. Charles B. Smith, 50, Mrs. C. D. Davison, 25, Park Ch., Aux., 5.50; New Britain, So. Ch., Aux., 5; Suffield, Aux., 110,

243 50

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Cradle Roll, 2.50; Branford, Aux. (to const. L. M's Mrs. Kate B. Devitt), 25; Bridgeport, No. Ch., Aux., 107.50; Chester, K. D., 10.68, Prim.

S. S., 3.70; Danbury, First Ch., C. E. Soc., 10; East Haddam, Cradle Roll, 1.10; Greenwich, Aux., 12.70, B. of L., 34.39; Litchfield, Aux., 69.06; Madison, C. E. Soc., 25; Middletown, First Ch., Aux., 49.36, Jr. C. E. Soc., 5, So. Ch., Cradle Roll, 11.80; Morris, S. S., 10; New Haven, Central Ch., Aux., 30, Grand Ave. Ch., Y. L., 10, Plymouth Ch., Aux., 1.50, Taylor Ch., Y. L., 10; Norwalk, Aux., 6; Salisbury, Aux., 27; Sharon, B. B., 60; Shelton, Aux. (to const. L. M. Mrs. Aaron P. Mallory, 25; So. Canaan, Aux., 5, C. E. Soc., 3.25; Stamford, Aux., 25; Stratford, Aux., 55, Y. L., 37; Wallingford, C. E. Soc., 16.68; Washington, Cradle Roll, 59.14, C. E. Soc., 6; Waterbury, Second Ch., Jr. C. E. Soc., 3; Westchester, Cradle Roll, 9; West Cornwall, Aux., 15.23; Westport, Aux., 10; Wilton, S. S., 8.90; Winsted, Aux., 15.75, First Ch., C. E. Soc., 5, Second Ch., S. S., 10; Woodbridge, C. E. Soc., 5; Woodbury, V. G., 25,

861 24

Total, 1,410 52

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas., Binghamton, First Ch., Aux., 40; Buffalo, First Ch., C. E. Soc., 8; Canandaigua, Aux., 9.60; Carthage, Aux., 10, Covenant Band, 2; Deansboro, Aux., 7.50; Fairport, Aux., 25.50; Flushing, Aux., 8, Acorn M. B., 2; Lockport, First Ch., Aux., 10; Poughkeepsie, Aux., 6, S. S., 20; Utica, Bethesda Aux., 1. Less expenses, 40.08,

109 52

Total, 109 52

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 86.73, Mt. Pleasant Ch., Aux., 19.78, Jr. C. E. Soc., 10; N. J., Bound Brook, Pilgrim Workers, 6; Orange Valley, C. E. Soc., 25, Y. L. M. B., 43.49, Mission Bankers and Jr. C. E. Soc. (7.91 Cradle Roll), 25. Less expenses, 25,

190 91

Total, 190 91

LEGACY.

Maryland.—Baltimore.—Legacy of Mrs. Mary R. Hawley, Safe Deposit and Trust Co. of Baltimore, exr., payment on account of legacy to Philadelphia Branch,

305 25

FLORIDA.

Daytona.—Aux., 10 00
Interlachen.—Aux., 5 00

Total, 15 00

TURKEY.

Harpoot.—C. E. Soc. of Female Dept. of Euphrates College,

22 00

Total, 22 00

General Funds, 7,645 48
Gifts for Special Objects, 227 44
Variety Account, 14 79
Legacies, 6,805 25

Total, \$14,692 96



MICRONESIA.

THANKSGIVING DAY ON MEJURO.

[From Miss Hoppin's Journal.]

WE anchored in the evening, the day before Thanksgiving Day. It was a beautiful, sheltered spot, and the water in that part of the lagoon was very smooth. That in itself was enough cause for thanksgiving. The next day we all went ashore to hold a service with the people. The mission buildings were very picturesque. Straight through the island, from the lagoon to the outside shore, was a splendid road, very wide and smooth, and covered with clean, white coral sand. The church stood in range with the opening thus made, the doors at either end opening toward the ocean. This made the church seem unusually cool, as whatever wind there was had full play. The church building was new; the floor was covered with new matting, woven in one piece to fit the room. The pillars and the sides of the room were covered with matting, very finely woven and embroidered in different patterns in black and different shades of brown. It all showed that the Christian women had spent many hours of labor there. The audience were unusually well dressed and well behaved. Even the little children sat quietly through the entire service. The girls all seemed like new editions of Li Jelo, Le Iberik's wife, their hair was parted so straight, and combed down so smooth, and braided in such straight braids down their backs. The people all brought their Bibles and hymn books to church, and seemed to know how to use them. In the women's meeting the time was well filled, not only the women, but the girls taking part.

We went off to the ship again in time for dinner, for it was Thanksgiving, and we were to have a real turkey,—one that had never been inside of a tin can. Dr. Rife found him on Arno, and volunteered to purchase him for our dinner, and even carried him out to the Morning Star himself. He was

an intelligent looking bird. He ought to have been, for he must have come to the islands about the time when the first missionaries came, or before. He belonged to an iron age. I had the drumstick, and tried in vain to saw off even one tiny shred. To put it mildly, the animal was tough. The girls were much interested in him and asked me how he tasted, to which I was obliged to reply that I had not been able to sample it. Likomeon replied demurely, "Yes, he must have existed almost from the beginning; we are accustomed to see him every year." Others at table spoke highly of the flavor and tenderness of the bird. At any rate, Mrs. Bray gave us a very nice dinner, which was more than sufficient without the bird.

Li Jelo and Le Iberik invited me to stay all night with them, and to take all the girls with me, which I was glad to do. The girls carried all their soiled clothing ashore, and washed and bathed to their hearts' content. I wanted to wash my own things, too, for the exercise; but when I finally convinced the girls that I really wanted to do it, I was confronted by Li Jelo and a small army of women, who were highly shocked at the very idea of my washing. When I dared to begin operations on even a stocking, there were anywhere from two to a dozen women ready to lay violent hands on it, and I had to acknowledge myself defeated and retire from the field. It didn't matter much if the black stockings and white handkerchiefs got rinsed in the same bucket.

The girls enjoyed being on the land, where they could run and play, after being so much of their time in close quarters on shipboard. They played that the island was the ship, the cocoanut trees the masts, the path across the island the companionway, and the beach the deck. They were all either captains, or mates, or cooks, or stewards, or sailors. After evening prayers we went to sleep in the church, as there were too many of us to stay in the house. Our beds were similar in kind to the one Jacob dreamed on, but we slept well for all that.

CHINA.

THE EMPRESS DOWAGER.

THE Empress Dowager of China, now so prominent before the eyes of the world, is remarkable as a woman of power, but also as a self-made woman. The Boston Evening *Transcript* gives the following account of her: "The true story of the woman who is at the head of the Chinese Empire, and who has just summoned Li Hung Chang back to power, is of extraordinary significance, as well as interest. It has been told how,

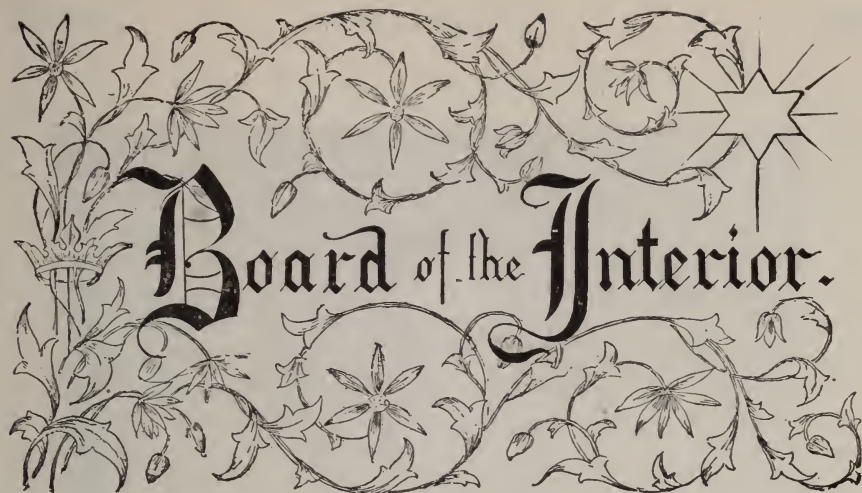
disappointed with her son's weak and characterless rule, she has again taken into her own hands, openly, the reins of power which she has held in truth for a generation. This monarch, who is comparable to Catharine of Russia in her sagacity and shrewdness and judicial wisdom, was once a slave. When she was a little girl she was sold by her father to be a slave in the family of a viceroy in a remote province of China. Her father was of Tartar blood, and one of those who could read, and would not have thought of selling his child, although she was 'nothing but a girl'; but as the family had become destitute in a rebellion the little girl of eleven suggested this means of getting bread for her mother and little brother and her father; the little brother who long after she sought out and made rich and powerful. Tuen served the viceroy's wife and mother-in-law, and was taught spinning and other useful arts by their maids. When she was twelve she embroidered a beautiful tunic for the viceroy, and he was so delighted with it that he offered the little slave whatever she wished most. Then Tuen fell on her knees and declared her heart's desire. She wanted to learn to read like her father! It was a most extraordinary request. The viceroy told her that girls could not learn such a thing; but Tuen told him she was not to blame that the gods had made her a girl, and she could not help longing to know how to read. So her master had her taught, and his own daughter dying after a time, she was adopted as a daughter of the house and given beautiful clothes as well as lessons.

Later the viceroy received some political honor from the Emperor of China, and being desirous to give him a beautiful and worthy present, in token of acknowledgment he followed the artless Oriental custom and sent Tuen to Peking. The girl's feet had never been bound, of course, and she could walk upon them, and her mind was developed beyond that of most Chinese women. The favorite slave of the Emperor of China became the favorite wife, and when the empress consort died she became Empress of China. On the journey by river to Peking, with servants sent with her by the viceroy, she had given a ring to a young lad who saved a man from drowning in the river. She had promised the ring to anyone who would save the drowning man. The youth to whom she gave the ring had a bright, intelligent face; he was a sailor in the coarse clothes of the lower class. That was Li Hung Chang. During her son's minority Tuen was regent, and now as empress dowager she again assumes command. The emperor is about twenty-four; the empress is sixty. Bishop Galloway says that her birthday was to have been celebrated with great pomp, but the Chinese-Japanese War prevented. He says truly that it is significant that in China, 'where women are at a discount, are secluded and kept in ignorance, are

protested against at birth, and regarded as a calamity in youth, the ruling spirit in all national affairs is a woman.' In 'Tuen, Slave and Empress,' by Katharine Nelson, her story is told, and the tale closes with the history of a gift made to her at the time of her discouragement after the Japanese War. She was alone, at a little distance from all others, in one of the beautiful gardens of the palace. She motioned away the kneeling servant who brought her news of the gift of a teak box; but he dared to tell her that it was a strange and unusual gift, for it had come 'from the barbarians who teach the Jesus doctrine in China.' With her own hand she raised the lid of this casket, wondering what jewel or article of priceless value these strangers had sent her, while the ladies of the court peeped eagerly over. But what she saw when the lid fell back was a book, whose covers were of silver, embossed in bamboo designs, while in one corner in letters of gold was the name of the New Testament, and below was engraved 'Scriptures for the Salvation of the World,' and words showing that the gift was from the Christian women of China."

"It is not the desire to enforce the argument of a foreign missionary sermon; it is the sincere and deep conviction of my soul when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true. The opened world, the simplified faith! Truly this of all times is not the time to disbelieve in foreign missions; surely he who despairs of the power of the gospel to convert the world to-day, despairs of the noontide just as the sunrise is breaking out of twilight on the earth. Distance has ceased to be a hindrance. Language no longer makes men total strangers. A universal commerce is creating common bases and forms of thought. For the first time in the history of the world there is a manifest, almost an immediate, possibility of a universal religion. No wonder that at such a time the missionary spirit, which had slumbered for centuries, should have sprung upon its feet, and the last fifty years should have been one of the very greatest epochs in missionary labor in the whole history of the world."—*Phillips Brooks*.

MRS. PECK, of Pang-Chuang, China, has just received a letter in which she is told that ten copies of each of the publications of the missionary society in Peking has been ordered for the palace. This means that they are wanted for use. The list includes Bibles, the Gospels, Collections of Texts, Evidences of Christianity, a large number of tracts, and several scientific works.



SORROW'S THANKSGIVING.

BY LOUISE ANTHONY.

(1 Thess. v. 18.)

If clouds came yesterday
And made me sad,
If sunshine comes to-day
And I am glad,
Shall I, then, say my trust
On this glad day
Is stronger, clearer than
On yesterday?

Ought I to say my heart
Rests in the Lord,
Relies on promises
Found in his Word,
If I do only trust
When I can see
The guiding hand of Love
Held over me?

He sometimes lets us show
How children bear
Their Father's chastening hand
And smiles still wear;
Sometimes, how we should bear
Glad, pleasant things,
And how in loving deeds
The glad heart sings.

And then he sees that some
His jewels rare
Become, at last, if they
His sufferings share,
And others all their lives
Scarce know a tear.
He knows the needed life
For each child dear.

He loved me not the less
When dark the day;
He loves not more that now
He lights my way.
And so, if dark or light
My path may be,
Always his love I know
Enfoldeth me.



VILLAGE SCHOOLGIRLS IN TURKEY.

THE GOSPEL AND THE COLLEGE.

[Rev. Charles C. Tracy, D.D., of Marsovan, Turkey, has prepared a pamphlet bearing the above title, from which these paragraphs are taken.]

THE Marsovan Girls' School has again and again outgrown its accommodations. At last it has a fine building of wood and brick, capable of housing from eighty to a hundred boarders and fifty day scholars. The number of instructors in this school is nine, exclusive of college professors and other instructors who give more or less assistance. As in the College, all the teachers in the Boarding School are decided Christians in character and in profession. On the staff of instruction, Smith, Carleton, and Elmira colleges are represented, as also the institutions for girls at Smyrna, Constantinople, and Marsovan. Three of the teachers are American, three Armenian, and three Greek.

The difficulties met with in the prosecution of this educational work are often appalling, yet there seem to be none that cannot be overcome. The poverty of the people, restriction and espionage on the part of suspicious officials, would seem sometimes to render the prosecution of our work impracticable, and still it prospers more and more. We have now, including both sexes, more than three hundred and fifty young people under our instruction on these premises; including the one hundred and fifty orphans, we have over five hundred. We have but to open our doors to receive hundreds more—had we the doors to open. Every corner is now crowded. Dormitories, recitation rooms, audience and dining rooms are all cramped and uncomfortable. Such crowding would not be endured in institutions at home.

Few chairs are endowed, buildings are altogether insufficient; adjoining grounds must be secured, if we have regard to the immediate future of the schools. Does any one ask what, in addition to heavenly wisdom and earthly common sense, is necessary in order to establish our hold on a territory nearly half as large as the German Empire? We answer laconically, "Seventy-five thousand dollars."

IN MEMORIAM.

BY MRS. VIETTE B. SPRAGUE.

HENRIETTA BLODGET WILLIAMS,* the oldest child of the Rev. Mark Williams and his wife, Isabella Riggs, was born at Kalgan, North China, Sept. 25, 1867, and died in the same city, of typhus fever, May 30, 1898.

At the time of her birth Dr. Wells Williams and his family were visiting

* A picture of Miss Williams appears in *Mission Studies* for September of this year.

in Kalgan. She was greeted by him when he first saw her as the "little immortal." As the mother was a great admirer of Dr. Henry Blodget, it seemed quite the thing to call this "little immortal" Henrietta Blodget Williams.

The house in which she was born was a small, native mud-roofed house at the foot of West Mountain in the upper city of Kalgan. The family soon moved to a better native house, where they lived until going to the United States in 1879. For the first five years of her life she heard no English, and learned to speak the Pekinese dialect beautifully, as that was spoken entirely to her by her parents. Mrs. Williams had also brought to Kalgan a few girls from Peking with whom to start a little school. These were her childhood companions. Her father was accustomed to tell her Bible stories as she was put to sleep in an adjoining room, and her last waking thought would be of Joseph or some other Scripture character.

The Chinese language seems particularly adapted to childish talk, and that was, undoubtedly, one reason why she heard no English. Then, too, her parents were trying to become familiar with the language of their adopted country, and therefore avoided using English. But on one of the annual visits to Peking, Bishop Burden said to them, "You are doing wrong to let your child grow up knowing no English;" and so when six years old they began to teach her the alphabet. She learned eagerly, and in a year had forgotten her Chinese, and used it no more. Books were her constant companions, and she no longer cared for her Chinese playmates. The stories of the Bible with which she was already familiar she read and re-read, often being disappointed because she failed to find all she had expected to find. This was specially true with the story of Jonah, which had been expanded in the telling, under the influence of a vivid imagination. "Pilgrim's Progress" and Shakespeare were special favorites, then all books that were to be had were devoured by her.

Her studies were carried on regularly, journal kept, and letters written to the home land. These duties, together with frequent climbs on the mountain and donkey rides, made the confinement of the little Chinese court more endurable during those twelve years of her early life. When five years old she rode a distance of thirty miles on a donkey. In later life, after she had returned to China as a missionary, she delighted in horseback riding, and made frequent horseback tours, traveling one day when it was twenty-one degrees below zero.

The great event of the year to a missionary family living in the interior was the going to the annual meeting in Peking or Tung-cho. Riding in the litter, stopping at night at the inn, meeting and playing with other missionary

children during the days of the meeting,—all were great events in the lives of the children, and in after years they remained as joyful memories in Etta's mind. For one or two years in her childhood she had attacks of lung fever, and probably never was so well afterwards, having a stoop in her shoulders, yet she seemed hardy, could walk and endure much fatigue.

In 1879, when she was twelve years old, she went to the United States with her parents, one brother, and four sisters,—the twin sisters not a year old. It was hardly a pleasure excursion. One dark night on the steamer, between Kobe and Yokohama, there was a great fright. Etta was not in her berth! The steamer was searched above and below; servants and passengers joined in the search; it was a time of great suspense, as it was feared she had fallen overboard. At last she was found in the berth of an adjoining state-room, which she had entered by mistake, and had contentedly gone to sleep.

What a new world was opened to these children when they reached California! A week was spent among the fig and orange trees at Marysville, the home of their mother's aunt. Then the journey across the continent, over the grand mountains and past the snowsheds, was full of wonders. At Sioux City Etta had an attack of pleurisy, and was in great pain a half day. At Yankton the travelers were met by relatives, and then a thirty-mile wagon ride brought them to Santee Agency, where they remained with Mrs. Williams' home friends for two months, and where then occurred the memorable gathering of the "Riggs family" from far and near. The family went on from there to Shandon, Ohio, the home of Mr. Williams. There Etta entered the public school. She had no trouble in her studies. Before her parents and four younger sisters returned to China, in 1881, she had united with the church. In 1883, in her fifteenth year, she entered Western Seminary at Oxford, Ohio, where her mother and Miss Diamant had graduated. She graduated in 1886, and entered Oberlin College, taking the philosophical course, and completing it in 1889. Here she had leisure for reading, pursuing such studies as suited her taste. She gave rein to her vivid imagination, and wrote poetry. She delighted in the exercises of the literary society. Her "class prophecy" was a remarkable production of sixty pages, keenly enjoyed by those who heard it.

But all this time she had a desire and intent to return to China as a missionary. In 1889 she was appointed teacher at Santee Agency among the Indians in Nebraska, where she continued three years, interested in her pupils and gaining experience for the future.

In 1892 she joined the reunited family at Oberlin, but for six months attended the Bible Institute in Chicago, to qualify herself for work in China. Her call to this work came in 1893, when Miss Diamant died. She was ap-

pointed at once. In July, after attending the World's Fair, she made her farewell visits, and with her father and six ladies, two of whom like herself were children of missionaries in the North China Mission, she returned to the land of her birth. The whole journey was a great delight to her. She enjoyed the romantic scenery on the Canadian Pacific Railroad, and the pleasant ocean voyage on the Empress of Japan. The party were delayed for a week in Japan, and there were delightful visits among missionary friends at Kobe, Osaka, and Kyoto. Then the beautiful scenery of the inland sea; now she delighted to watch the changing forms of the green islands as the good ship steamed its way among them. The party arrived in Tientsin, September 28th. There were happy reunions, then a quiet boat ride up the winding Peiho River, and an unromantic ride by ox cart in the early morning hours, before Tung-cho was reached. A day or two of rest, then a five days' litter-ride with her father, and Kalgan, her native place and the terminus of the long journey, was reached.

And now after less than five years of service she has been called to her eternal home. But it can be truly said of her that "she hath done what she could; she hath wrought a good work."

The first year after her return she devoted herself to the study of the language, which she readily acquired, standing high in her examinations. The second winter she took entire charge of Miss Diamant's school. During the year and three months that her mother was here she was also able to do work among the women of neighboring villages.

She was thoroughly unselfish and very sympathetic, and attracted the women and children to her. They soon grew to love her. Perhaps her early life in China helped fit her for more useful service for them. They were always pleased when she told them that Kalgan was her native city, and they seemed to understand her better than other foreigners.

She was much interested in the Anti-Footbinding Reform, and did much toward introducing it into her own school. At the time of her death thirteen of the sixteen girls had unbound feet. A short time before her illness she wrote an article on Footbinding for the Woman's Association of our North China Mission.

The disease of which she died was contracted while caring for her sick schoolgirls, all of whom recovered. She was alone at the station, as the other missionaries of our Board had gone to mission meeting. Two ladies, the wives of Swedish missionaries, living in the vicinity, came and cared for her during seven of her ten days' illness. Her father returned three days before her death. In the little foreign cemetery of our compound is her grave beside those of her mother and Miss Diamant.

Three of the *alumnæ* of Western Seminary, Oxford, Ohio, have found a resting place, side by side, in this far-away part of the earth.

Of Miss Williams some one has written this: "The beauty of her life was its consecration to God. She lived 'as seeing him who is invisible,' and served him in deeds of kindness to the Chinese women and children. They knew her to be their true friend. They loved her in return, and deeply mourn her decease. She lost her life through serving them in their sickness. She has gone before, but her works do follow her. The Chinese who love her will partake of her spirit, and follow her example in the hope that they may meet her in heaven. So her missionary work goes on while she rests from her labors. The corn of wheat if it die, 'bringeth forth much fruit.' In due time, even from her brief work in China, a glorious harvest will be gathered into the garner of the Lord."

KALGAN, NORTH CHINA, June 30, 1898.

In a note accompanying the above Mrs. Sprague writes:—

This sad event is a great blow to our station. But we need not be cast down. The Lord sustains in every circumstance of life. His grace is sufficient. I should be entirely alone so far as the companionship of ladies is concerned, if it were not for the Swedish missionaries round about us. One family resides in the upper city and others are coming and going; but this one so near us goes into Mongolia next week, for the summer; so we shall not see much of them. We hope God will put it into the mind and heart of you ladies to send out some one this fall to take up Miss Williams' work.

EXTRACTS FROM FOREIGN CORRESPONDENCE.

Miss Effie Chambers, who went to Miss Shattuck's assistance, writes from Oorfa, Turkey:—

OUR faithful Bible women still carry on their work of giving lessons in the homes, and holding meetings in different parts of the city. I have not yet found time this fall to go about with them, but now that the schools are in order I hope to do so. The school work and the Bible work are both so important and both so heavy, that I am in the condition of the man who said he would be both a minister and a doctor. When asked how he would arrange it he said, "I will preach a while and let the doctoring go; then I will doctor awhile and let the preaching go." I superintend schools awhile and let the Bible work go; then I do Bible work and let the schools go. It is the only way we can carry on our work, and even then there is so much work we cannot touch.

My last year in college our Missionary Volunteer Band's motto was: "Lift up your eyes and look. Lo! the fields are white for the harvest." As I go about from day to day, compelled to pass by so many open doors for work, I think of another passage which might be taken as the complement of this, "Pray ye therefore the Lord of the harvest that he send forth laborers into the vineyard."

Miss Annie Howe writes from Kobe, Japan:—

If you could have seen those beautiful children we sent into the public school the other day you would believe that the kindergarten is one of the best kinds of missionary work to do. You needn't tell me that those children will ever lose out of their lives the truth which has grown in them while in this kindergarten. What I long to do is to really make this work something worthy of study to all those who have the care of little children in Japan. It is needed. . . . It is a consolation to me that nothing I ever had given for this work has proved to be a waste. The home for the training class has been worth its weight in gold. That may be a little strong, but it filled a strong need at the time. The Johnson play-room is just priceless, as well as the room Miss Lockwood gave. It comforts me to think of these things when I begin to feel the stirring of new desires. As for the Mother Book, words cannot express my gratitude for having been able to translate that.

From Miss Minnie B. Mills, Smyrna, Turkey, May 21, 1898:—

Altogether the year has been a very happy one, I have found such splendid people in the work here, and they have been most kind to me. They are a busy people, and I have not been able to help this year as much as I would have liked; but I trust that as I become more familiar with the work and the language, the Lord will enable me to be of greater service. My language is to be Greek. My health has been excellent. I cannot see that as yet I have suffered at all from the change of climate. I hear that Miss Lawrence has recently been in Chicago, so doubtless you have heard considerable of the work here. Do you think the war will affect missionary work,—that is, will it make it more difficult to raise money? I hope not, for the need is already so great.

At Christmas time I visited Ephesus, and during the Easter vacation five of us went to Laodicea and Hierapolis. The last was an especially enjoyable trip of three days. There are fine ruins at both places, and it is most interesting to go to the places St. Paul visited so long ago, and see the same natural surroundings he saw. It lends a new charm to his writings.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10, 1898, TO SEPTEMBER 10, 1898.

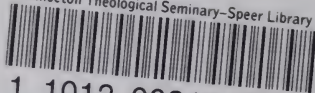
ILLINOIS	1,316 32	MISCELLANEOUS	191 20
IOWA	437 73	Receipts for the month	2,926 05
KANSAS	105 62	Previously acknowledged	37,286 26
MICHIGAN	139 20	Total since Oct. 18, 1897	40,212 31
MINNESOTA	187 79	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	96 00	Received this month	31 40
MONTANA	10 00	Already forwarded	308 36
NEBRASKA	101 90	Total for special objects since Oct.	
NORTH DAKOTA	32 70	18, 1897	\$339 76
OHIO	226 45	MRS. ALFRED B. WILLCOX, Ass't Treas.	
SOUTH DAKOTA	36 00		
FLORIDA	30 00		
JAPAN	10 00		
TURKEY	5 54		

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